The Surey Demoniack:

OR, AN

ACCOUNT

OF

SATANS

Strange and Dreadful Actings,
In and about the Body of

Richard Dugdale

Of *Surey*, near *Whalley* in *Lancashire*;

And how he was Dispossest by Gods Blessing on the Fastings and Prayers of divers Ministers and People.

The Matter of Fact attested by the Oaths of several Credible Persons, before some of His MAJESTIES Justices of the Peace in the said County.

(Thos Jollie)

LONDON:
Printed for *Jonathan Robinson*, at the *Golden Lyon* in St. *Paul's-Church-Yard*. 1697.

THE PREFACE.

AMong Satans various methods for the ruining of the Goſpel, he hath kept up among us, abundance of his Inſtitutions, Cuſtoms and Exerciſes, which he brought in among our Barbarian unchriſtened Anceſtors, 2 King. 17. *from* ver. 17. *to the end.* Neh. 13. 24. *and has manifeſted himſelf in ſuch practices, or appearances, as he did, or doth act, in and among* Pagans *or* Jewes, *ſuch as in Apparitions, Poſſeſſions, Witch-crafts,* &c. *A particular Inſtance whereof is hereafter related; as alſo, how Satan was herein defeated thro' the Lords ſetting in with our Endeavours againſt him; and oh! that by this Alarm this Evil Generation may be rouzed out of their Security, Prejudices, Formality and Senſuality, if God peradventure will give even to thoſe that oppoſe themſelves, Repentance, that they may acknowledge the Truth, and recover themſelves out of the ſnare of the Devil,* 2 Tim. 2. 25, 26. *which would more rejoyce them and us, had we thus our Name written in Heaven, than if we had the Devils ſubject to us,* Luke 10. 20. Mat. 7. 22, 23. *And oh! that none may either with the* Phariſees, Luke 11. 15, 16. *contract the dreadful Guilt and Danger of imputing the Lord's extraordinary Workings to wrong Cauſes, or may be diſregarders of the Works of the Lord, and of the Operations of his Hand, whom he will deſtroy, and not build up,* Pſal. 28. 5. *or may be deſpiſers, which behold wonders and periſh, thro' the Lords working a Work in their days; a work, that they will in no wiſe believe, tho' a Man declare it unto them,* Act. 13. 41.

On the following Occaſion, the Reverend Mr. Baxter, *deſirous to add this Narrative to his late Book; called,* The World of Spirits evinced by Apparitions, Witch-craft, *&c. order'd about half a dozen Letters for our ſending it up to him: hence aroſe our intentions of Printing it, which ſeem'd to die, upon his dying before this was ſent to him. But afterwards another Reverend* London *Divine deſired that it ſhould be Printed, as an Appendix to Mr.* Increaſe Mathers *Book; called,* A

further Account of the Trials of New England Witches, A. D. 1693. *Upon which much of it was then at* London, *for the same purpose, as is declared in an Advertisement on the back of the said Book's Title Page: But it not being then throughly compleated and certified, it was again as dead, or at least delay'd, which delay proceeded partly from our backwardness to shew our selves to the World, being far from seeking to be known openly,* John 7. 4. *insomuch that were it consistent with this Work, we would be unnamed herein, being especially desirous that none might be eyed, but only the first as praisers of working Wonders, nor any in the least share in the first Title, that cannot reach the last,* Exod. 15. 11. Psal. 136. 4 *altho' it might have come abroad long ere now, but not Satan likewise sensibly hindred once and again,* 1 Thes. 2. 18. *as to give one instance. On* Sept. *the 16th—95, about Seven in the Evening, one of us walking by the* Bell *and* Dragon *an Apothecaries Shop, at* Kings-street *end in* Cheapside, *with the fair Copy of this Narrative, and the only Copy of a Postscript designed for it, wrapt together in his Pocket, to be offer'd for the Press; about half a dozen Men suddenly clasp about him, and notwithstanding his struggling and calling for help, got the said Copies from him; so as all his endeavours could not yet regain them. However this delay is not so long, but that were there any falshood, as we are satisfied there are none herein, they might be as well detected now as at first. Nay this delay seems rather to advantage than disparage this Narrative, since had it been Printed soon after it happen'd, Satan's removal from, or return to* Richard's *Body, had been more questionable than now,* Deut. 18. 22. *and then the proofs of it might have been reputed the effects of mistaken surprize, and of the ferment and wonder which the Country was then in about it; whereas the within mention'd proofs of it, preserved these Five Years, and given in on a far less plausible Juncture, and that after the hearing of what can be said against it, must needs be more weighty, deliberate, digested and satisfactory, tho' far less numerous then might have been at first from the Crouds of Spectators that are now scattered we know not where. But he in whom are all our Springs, to whom belong the Issues from Death seems at last to rescue it from the death it thus long lay under, and to over-rule the Obstructions of it,* Rev. 12. 4. *for the furthering of its production,* Act. 5. 38, 39. *and to say, let it live by the Mouths of two sorts which indeed are the all sorts of Christians.*

First, *Of the Believers of Satan's actuating Mens Bodies by Possessions, Witch-crafts, &c. Many such eminent Divines, Physicians, and others urged the publication hereof as a very likely expedient for rooting out Atheism, Debauchery, Sadducism and Devilishness, and for planting the practice and power of Christs precious Truths and Ways in the room thereof.*

Yea

Yea ſeveral have at different times preſſed this by inculcating Captain Bell's *Caſe, as in the Preface of* Luther's *Table talk*, viz. Luther's Menſalia, *which did ſo promote the Proteſtant Religion in* Germany, *that each Church had one of them chain'd in it; on which the Pope and the Emperor cauſed them all to be burnt, only one of them was long afterwards found wrapt up in an old Wall by a* German *Gentleman that pull'd down his old Houſe, who not daring to keep it for fear of the Law againſt it, ſent it to his Friend Captain* Henry Bell *in* London, *deſiring him to turn it out of the* German *into the* Engliſh *Tongue. The ſaid Captain thro' buſineſs or otherwiſe deferring to tranſlate it, one Night between Twelve and One a Clock appear'd to him, then awake, an Ancient Man ſtanding at his Bed ſide all in white, with a broad White Beard down to his Girdle, taking him by the right Ear, ſaying,* Sirrah! Wilt thou not take time to tranſlate that Book which is ſent thee out of *Germany*, I will ſhortly provide for thee both time and place to do it in, *then vaniſht; his fright and ſweating, aſtoniſh'd his Wife, yet not heeding Viſions; the Book again ſlip'd out of his mind, till Warrants from* Charles *the Firſt's Council-board laid him in the* Gate-houſe *in* Weſtminſter *for Ten Years without ſhewing him any cauſe, Five of which he ſpent in compoſing the ſaid Tranſlation, which was publiſht by the Aſſembly of Divines. Thus the ſilencing of this Narrative was reckon'd dangerous, even as the ſaid Captains neglect proved. Beſides ſomething like his ſaid Night-Warning befell one of the Miniſters undernamed, who as the ſaid Captain, thro' buſineſs not finding, or taking time to prepare for Printing the ſaid Narrative, was after the Mid-night of* November *the* 18*th* 1693, *as fully awaken'd in his Bed as ever in his Life, where he heard a moſt melodious ſound, that did moſt diſtinctly pronounce unto him theſe three pieces of Sentences, the other pieces of which three Sentences were concealed from him,* viz.—This cannot be indured. Therefore prepare for—or death. Thou ſhalt ere long die,—or; *which melody or words ſtruck the ſaid Miniſter into a ſweating horror, untill in the Morning of* November *the* 19*th* 1693, *he declared this unto a faithful Witneſs, who was likewiſe amazed thereat.*

Secondly, *By the Mouths of the Queſtioners or Scoffers of ſuch workings of Satan, who are of two ſorts, either firſt Queſtioning or denying ſuch in the general, which denial or diſbelief ſeems occaſioned Two ways; either firſt, thro' the difficulty of diſtinguiſhing true Reports of ſuch workings from the falſe ones which are broached, either firſt, by Popiſh Fablers, whoſe Legends however, among Proteſtants at leaſt, ſhould not affect the credit, or impair the Authority of Proteſtant Writings. Secondly, By Proteſtant Impoſtors, who, as the* Cyclopſes *at the forges in deviliſh Volcanoes, do perhaps write ſuch Narratives as this, affixing the feigned Names of Juſtices and Witneſſes thereunto, yea dreſſing them up ſo like the true ones, as cre-*

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ates a ſuſpicion, yea of a rejection of the true Ones, as if they likewiſe were but Counterfeits, in this caſe what's to be done, ſhould all true Narratives be forborn, through fear of their being reputed falſe, or rather ſhould not ſuch Falſifiers be ſuppreſt as common Nuſances offering to bring the Cretian name, Tit. 1. 12. on Britain, and embezzilling the precious ſtock of the Nations Credibility and Veracity, Prov. 22. 1. ſince others are puniſht by Miniſters of Juſtice for Forgery of Bills, Coin, Deeds, &c. Why ſhould not the Cheats above-ſaid fall under Legal Proſecutions unto which the Atteſtants before-mentioned offer themſelves, if any known falſhood be found herein. Or, Secondly, For that the true Reports of ſuch workings are not duly minded by them, through their extinguiſhing their intellectual ſight, ſo as they cannot, or turning it aſide, ſo as they will not view or believe them. Whereas, if they have a mind to any thing, tho' never ſo abſurd, what ſhallow giddy Reaſons will ſerve their turn, to patronize their belief thereof, and when any thing, tho' never ſo excellent and evident ſeemed not to their intereſt, and is not to their mind or liking, how will they arm and harden themſelves againſt all methods for convincing them thereof, juſt like the Jews when driven to the neceſſitous dilemma of ſeeing Chriſt to be the Meſſiah or putting out their own Eyes, John 9. 16, 39, 40. rather reſolved upon this, then that, and ſo could not ſee the two groſs abſurdities in their opinion of Chriſt's being not only a Demoniack, becauſe of his matchleſs preaching, John 10. 19, 20. and 7. 46. but alſo a Wizard, becauſe of his ejecting Devils, Mat. 9. 33, 34. As 1. They could not ſee it, to be irrational, for that no unblinded Man could argue from ſuch premiſes, that Chriſt was either the one or the other, for can it poſſibly follow, that he was poſſeſt with a Devil, becauſe he preacht ſo, as never any Man did, or that he had a familiar Spirit, becauſe he caſt out ſuch Spirits. Nor 2. Could they ſee it to be ſelf contradictory, for that if it did from thence follow that Chriſt was either the one or the other, yet how could one Man poſſibly be both at once, ſince ſurely the Man, that Acts a Wizard could caſt out Devils, would never ſuffer himſelf to be a Demoniack, for how could he caſt Devils out of others, if he could not out of himſelf, Luke 4. 23. at the ſame rate did they perſwade themſelves to think an incarnate Devil to be more eligible than an incarnate God, Mat. 27. 16, 26. John 6. 70. juſt as if a Man ſhould fix it in his conceit, that the Sun is nothing but Soot and Ink kneaded into a Ball, and that ſo unalterably as that no Senſe or Reaſon could perſwade him of the contrary; a more modern Inſtance whereof is the Papiſts denying Conſecrated Bread and Wine to be Bread and Wine, and were it not for ſuch Inſtances, one would ſcarce think it practicable, that any againſt Senſe, Reaſon, Scripture, (1 John 1. 1, 3.) and all Topicks of Arguments ſhould in earneſt deny ſuch workings of Satan in the general.

The

The Second ſort of thoſe whoſe queſtioning of ſuch workings occaſions this Publication, are the Queſtioners of the within mentioned inſtances in particular, on which perhaps ſeveral paſs various Cenſures, now it is paſt, and tho' ſome of them knew not the moſt material things thereof, and others of them whilſt it was in hand, ſeem'd under deep Convictions and Apprehenſions of Satan's working therein, yet now ſuch Impreſſions being decay'd or vaniſht in them [as in thoſe that in one juncture admired and cried up Sejanus] *they on another turn of affairs can jointly ſay,* Sojanum nunjanum nunquam ſi quid mihi credis amavi, *"For my part I never believed there "was any ſuch Poſſeſſion or Witch-craft in this matter, which I ſtill thought "proceeded meerly; either, First, From a Diſeaſe, which might have been "cured by meer Phyſick: Or, Secondly, From Impoſture which might have "been cured meerly by the Houſe of Correction: Or, Thirdly, From I know "not what. One while I think it came from this Cauſe; another while "from another Cauſe; and tho' I cannot poſſibly aſcribe, or reſolve what paſt "at the* Surey *into one or other of the ſaid Cauſes, or into them all together, "and ſo I know not where to fix it, or unto what Natural Cauſe or Cauſes "excluſive of Satan, it can rationally or properly be referred, yet for all this, "I am reſolved, it ſhall not paſs with me, or with any that I can influence for "Poſſeſſion, or any ſuch thing, tho' all the ſignes and marks of Poſſeſſion that ever "I read, or heard of in Scripture, or other Authors be to be met with herein, "and tho' I have no inforcing Arguments to the contrary, yet I am loath to "yield this to be ſuch, and like not that ſuch uſe of Scripture means ſhould gain "the reputation of removing Satan thus thro' the Lord's concurrence, rather "then this I'de have it reputed Diſeaſe, Impoſture, or any thing to this purpoſe, "as we hear, ſome ſcraps or parcels of what paſt at the* Surey *are talked of "amongſt ſome, as the all that happened there; and hereupon it is run down, "and repreſented as very inconſiderable, and they that ingaged therein, are "impeached for charging God fooliſhly. In this caſe is it our duty on the one hand, by our ſilence, to let God's Ways and Servants be vilified, and ſuch a tremendous aſtoniſhing Providence to be bury'd in Miſreports or Oblivion, in the Burning and Shining Light whereof ſuch multitudes were awaken'd* (John 5. 35.) *at leaſt for a ſeaſon, for it was not done in a Corner?* Act. 26. 26. *or on the other hand, what other preventive or remedy can we have, beſides publiſhing this Narrative, wherein the Actings and Diſcourſes from and to the* Demoniack *are oft word for word, and every where in ſenſe and ſubſtance, the very ſame that paſt at the* Surey, *tho' vaſtly ſhort of being all, and particularly not all the Diſcourſes to Satan, much of which was premeditated, and ſo not ſtrange, tho' ſometimes long, yet many other things more appoſite and advantageous did flow in the heat of Converſe, but we little then thinking of Printing what paſt there, did not put down near all in any Notes or Minutes, or in our Diaries which ſome*

of

of us there kept, as we do still for other daily occurrences; knowing to the Truth of what is herein reported, some thousands living at the Narrative, can in part testifie: And we the Ministers principally concerned therein, do positively affirm, that it was all really and certainly matter of Fact, so far as we could learn from our being personally present, all of us at many, or many passages, and some of us, at all the material Passages contained herein: In Witness our Hands

Thomas Jolly
Charles Sagar
Nicholas Kershaw
Robert Waddington
Thomas Whally
John Carrington

Ministers occasionally assisting at the Meetings within mentioned were

Mr. Frankland
Mr. Pendlebury
Mr. Oliver Heywood.

Some Account of Satans acting in and about the Body of Richard Dugdale *of* Surrey, *near* Whally *in* Lancaſhire, *and of* Satan's *removal thence thro' the Lord's Bleſſing on the Faſting and Prayer of the within mentioned Miniſters and People.*

THE ſaid *Richard Dugdale*, was not very big nor ſmall, but of a middle ſize and ſtature, about 19 years old, and had been Gardiner or Servant at *Weſt-Bybal*, till he was ſeized with the Affliction hereafter mentioned; before, and after which he was not apparently troubled with any Melancholy or Diſeaſe, or Diſtemperature of Body, and upon his ſaid Affliction, he lived at the ſaid *Surey*, with his Parents and his Siſters, who got a competent Livelihood through his Father *Thomas Dugdales* Gardoning, and their other Labours, and were all profeſſed Proteſtants, tho' they had been Popiſhly brought up, and lead prophane lives in a place, where Iniquity did ſo abound, as ſome Judgment might juſtly be expected upon, or among them.

Upon *April* the 29th 1689, in the Morning, the ſaid *Richard* came to the Houſe of Mr. *Jolly* at the *New Chappel* or *Waymond Houſes* near *Pendle Hill*; for tho' *Richard* had ſignified his deſires of coming thither a Quarter of a Year before, yet the Meſſenger fail'd to give notice thereof until a day or two before he came; whilſt he was in the ſaid Houſe, there were great grounds of ſuſpecting that he was poſſeſt by the Devil, partly from the account he gave of his Caſe, and principally from the ſtrange Fits which violently ſeiz'd him, whilſt Mr. *Jolly* was at Family Duty, reading and opening the Word, and Praying, wherein he had many Præternatural Motions, far above the reach of his perſonal Ability and Agility, and had ſhewn great deſpite againſt the ſaid Ordinances of God, yea eſpecially when Chriſt was more ſolemnly named, and his Condition more earneſtly recommended to the Lord; then he raged as if he had been no-

thing but a Devil in *Richard*'s bodily ſhape, tho' when he was not in his fit, he manifeſted great inclination to the Word and Prayer, for the Exerciſe of which on his behalf, he deſir'd we would ſet apart a Day of Faſting as the only means from which he could expect help, being he had in vain tried other means both lawful and unlawful.

Accordingly ſome of us Miniſters with ſeveral of the People met at the *Spaith*, *May* the 8th 1689. Before the Exerciſe was begun, we examined *Richard* and his Parents about the occaſion of this ſad Affliction; On this day and at ſome following Meetings, they confeſt to us as followeth; That at *Whally Ruſhburying* on the *Jamestide* before, or on *July* the 25th 1688, there was great Dancing and Drinking; what happen'd to the ſaid *Richard* at that great Dancing-bout, or how therein *Richard* had offer'd himſelf to the Devil, on condition the Devil would make him a good Dancer, is more fully declar'd in *Sept.* the 26th's Diſcourſe. Upon which inordinate wiſh, and other extravagant Courſes, very probably Satan did thorough the juſt Judgment of God get advantage over *Richard*; but at the ſaid Drinking-bout, they acknowledged both the ſaid *Thomas* and *Richard*, Father and Son were much in drink, and then had a ſcuffle with a Young Man; and him, or his Partakers they ſuſpected as inſtrumental in this harming *Richard* one way or other, tho' not in the ſaid ſcuffle, for *Richard* apparently went well and ſound home without any hurt, where after he had been for ſome time ſitting with ſome Company, his Side was ſuddenly ſeiz'd as with a burning pain, as if it had been whipt and ſtung with Nettles, or ſtab'd with Needles; afterwards he being in the Evening in a Room by himſelf, ſeveral Apparitions preſented themſelves, and after Vaniſh'd before him; for he ſaw the Table ſpread over with Dainties or Delicate Fare, and heard a Voice as from under the Table, ſaying, *Eat, and take thy fill of Pleaſures*; then he ſaw the Table covered with Ribbons and fine Ornaments, and heard a Voice, ſaying, *Take and injoy what Honours thou deſireſt*; then he ſaw Gold and Precious things lying on the Table, and heard a Voice, ſaying, *Take, and thou ſhalt have all the Riches thou wilt*; but he ſaid, he took none of the ſaid Offers, but that ever after the ſaid *Ruſhburying* Riot, he had a great fancy and vehement inclination for Dancing, ſo that he could not refrain from it, and that in the Week after, the ſaid *James-tide* Dancing and Drunken Fit, or after the ſaid Dancing Humor did thereupon poſſeſs him, he had the Apparition of a Mans Head all along in the way as he went to *Weſtby-Hall*, where as he was working hard at the Hay, he was taken with an unuſual Merrineſs, and in the Evening

vening of the ſame day he made himſelf Drunken, and then he was tranſported into ſuch an height of Prophaneneſs as did aſtoniſh the Byſtanders, ſo that they concluded that the Devil had ſome extraordinary power over him; yea, he himſelf ſaid, that in the ſaid Evening, he had an Apparition of the Devil pointing at ſomething which the ſaid *Richard* had lately done, which we concluded was *Richards* offering himſelf to Satan as a Bond, or ſome other Compact, or Conſent to Satan, for the ſatisfying his deſires, either of Dancing or of ſome other matter; after this Night his Fits grew very frequent and violent, whence they made uſe of a Doctor, who finding that Phyſick would nothing avail, gave him over, not undertaking him any further; then they ſought unto a reputed Wiſe Man for help, *viz.* Dr. *Cranmer*, who ſaid, he was amazed at ſoveral things which befell him whilſt under his charge, as particularly at his preciſe fore-telling various ſorts of Weather, he at laſt confeſſing, as ſome told us, that there was no help for him, except from the Miniſters; after which *Richard* and his Father applied to us, which things *Richard*'s Parents and he could not confeſs all at once, for when he had thought to confeſs ſome things to this purpoſe, his Mouth, as he ſaid, was ſtopt, that he could not ſpeak them, and when he had told us of ſome of them, then he was ſhrewdly check'd for confeſſing too much, and when ſometimes he refuſed to do what Satan would have him do, he was toſſed miſerably as after appear'd, nay he was oft viſibly ſhaken, and as not at his own diſpoſal, and ſadly diſorder'd, even whilſt out of his Fits; ſometimes as ſtupified and reſtrain'd from ſaying or doing what he offer'd at, and at other times as puſh'd to ſuch words and deeds, as he neither meant before-hand, nor knew of when paſt; after the ſaid Examination, the ſaid Miniſters ſhewed to *Richard* and his Parents, the Evil of ſome unlawful means before made uſe of, and that the means now applyed to, were appointed by Chriſt to be uſed in their caſe, wherein a Bleſſing might be hoped for, upon their repenting and expecting Mercy in God's way; hence they proceeded to the Word and Prayer; Mr. *Jolly* inſiſting on *Acts* 26. *v.* 18. During which Exerciſes *Richard* had two terrible Fits, after which *Richard* commonly attended the Ordinances at Mr. *Jolly*'s Meeting-place, under which he was one Sabbath very quiet, another Sabbath extreamly rude all the while.

On *May* the 28th 89. At *Richard*'s earneſt requeſt, another Faſt-day was kept on his behalf; and hitherto *Richard* after his Application to the Miniſters for help, had been all along as poſſeſt with a dumb Devil, and had not ſpoken at all in his Fits until this ſaid Faſt-day, then he had two aſtoniſhing Fits, and when either of them

began, he was as blown or snach'd, or born up suddenly from his Chair, as if he would have flown away, but that the holders of him hung at his Arms or Legs, and clung about him, one of whom came on purpose so as he might pass unobserved among the other holders of him, and more distinctly observed all transactions about him.

In his said Fits, *Richard*'s Body was hurled about very desperately, and besides his abundance of confused hurry and din, he oft stretch'd out his Neck to a prodigious length towards the Ministers that prayed, especially Mr. *Waddington*, as if he would have rushed upon them, or thrown his Head at them, and at least Six times he with much difficulty, fury, and gaping, skreamed out against them, have done! have done! whilst the holders of him observ'd his Lips unmoved, his Tongue rolled inwardly all on a Lump, and his Sight or Eyeballs turned backwards, so as made him stark blind, nothing but the White of them being to be seen, as was indeed in most, if not in all his Fits afterwards; whilst the other words and things, hereafter related of him, did come out of him or from him, excepting that throughout many Fits, his Eye-lids would be close shut. Then seeing he could not get at the then Praying Ministers, he flung all about him down, and lay as dead upon the Floor, till in a Moment, his whole Body was raised as from Death, and as all at once, without the natural help of Arms or Legs, bearing up with it those that lean'd on him to hold him, and then broke out into such wild curvets or bounces as cannot here be described. Which sort of Trances and Rages, or Fallings and Risings again, were frequent this day as they did usually and interchangeably seize him in most or all his other Fits that he had afterwards; at last the Dæmoniack threw his head so among the People that were betwixt him and one of the Ministers, as that a Ball of Flegm strangely glanted among them without wetting any, till it slap'd on his Shoulder, and thence flash'd o're his Face, and all down his Cloaths. *Richard*'s Tongue and Eyes being inactive herein, as abovesaid; whilst this flowed from his Breast, What amazing hideous sounds were heard in or from him all along! Sometimes as of Swine, or Water-mills, or as if a Bear and other Wild Beasts had joyned their several Notes to mix up a dreadful peal of Noises.

Towards the beginning of *June* was a Meeting at the *Savoy* on his behalf, which place being so near *Whalley*, the Publick Minister there Mr. *Jea*, was acquainted with the Occasion of the said Meeting that he might take no offence, all the time wherein *Eph. 6. v. 12.* was spoke to, and Prayers put up for him, the Evil Spirit work'd in

Richard,

Richard, yet it break not out into a Fit, till afterwards it hurried him in a moſt violent manner, and manifeſted more than ordinary Venom againſt Mr. *Jolly* and Mr. *Waddington*, as it did at other times againſt Mr. *Sagar*, Mr. *Whalley*, and Mr. *Kerſhaw*; and on the following Sabbath was a very great concourſe of People, many of them coming to ſee *Richard*, from whom however there were no Diſtractions or Diſturbances all the while, tho' through all the Exerciſes of another Sabbath, his Fits were exceſſively ill, he ſpurning, and ſpitting, and grining at Mr. *Jolly* with great fury, but hurt him not.

On *July* the Fifth was the next Faſt day for him at the *Surey*, but being nothing is put down here but plain and certain matter of Fact, ſuch as ſome or all of the afore-mentioned Atteſtants are ſure of, therefore very many of the *Demoniack*'s Expreſſions, Predictions, and Tranſactions ſingularly remarkable, that the ſaid Atteſtants made no due and full Obſervation about, nor took any certain Cognizance of, are not here recorded as abſolutely certain, or of unqueſtionable Verity, being none of them would ſpeak wickedly or deceitfully for God, *Job* 13. *v.* 7. Although even theſe Paſſages are reported and affirmed by ſome other Spectators of what paſt at the *Surey*; as to inſtance, whilſt the *Demoniack* in a Fit lay on his back with his Arms and Leggs ſpread open, he was twirled about like a pair of *Tarwangles*. Sometimes the *Demoniack* in a Fit ſeemed to hang in the Barn with his Head downwards, and his Heels towards the top thereof: A Spectator at the *Surey* being thought to be the occaſioner of ſome ſtrict enquiries there, was ſadly blamed and threatned, on which going homewards with company in a Moonſhiny Night, they ſaw in the Fields as a Boy coming with his Face towards them which ſuddenly vaniſh'd, and then a Boy going with his Back towards them which ſuddenly vaniſh'd, and then a Foal going with *Langitts* all which likewiſe ſuddenly vaniſh'd.

On *July* the 16th, at a Faſt day for him at the *Surey* was a great confluence of People, as there was oft before, and almoſt always at ſuch Meetings afterwards until prevented by the Miniſters, tho' when conferences with Satan were look'd for, far vaſter Multitudes met than at other times. And on the Lord's day next after, *viz.* *July* 20th no Moleſtations happened from *Richard*, till the cloſe of that days Publick Work. But on the Lord's day next before, *viz.* *July* 13th 1689. The *Demoniack* at Mr. *Jolly*'s Meeting-place in a Fit cryes out, *Ye talk of having Six Miniſters againſt me next Wedneſday at the* Surey, *but there will only five be there then, and I'll make Fools of you, for I'll be quiet at that time.* Which words ſeemed ſtrange to Mr. *Jolly*, who

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on Friday before, with one or two more, many Miles from the *Surey*, had very privately named Six Miniſters as fit and deſireable for attending the *Surey* Meeting, which they concluded to keep on the aforementioned Wedneſday, *July* the 16th 1689, but they only knew of Three Miniſters, whoſe preſence they then expected on the ſaid Wedneſday. Which Meeting, beſides, they had kept private, and had not ſpoken of, ſo as it could be known to any of the *Surey* by any Humane means, before the ſaid Lord's day Cry of the *Demoniack*; in whoſe Wedneſday Morning Fit he cried out, *One* Carrington *will this day terribly ſhake me*; which amazed the by-ſtanders, who had never before heard of a Miniſter ſo called, for it was but about half a Year ſince he firſt began to Preach, and that only in a Private Family far from the *Surey*, where he had never been before, and coming from another County was a Stranger thereabout; that however heard of the ſaid Meeting, whither he on the ſaid Wedneſday Morning had leave to go, and whither ſome Miniſters unlooked for came, which made up juſt the number foretold of in the Sabbath Cry; according to which the *Demoniack* was quiet throughout all the Exerciſe, until at the end thereof, Mr. *Folly*, and Mr. *Sagar* called the ſaid Mr. *Carrington* to Prayer as he ſtood in the throng unacquainted with any others there that he knew of. Upon which the *Demoniack* moſt furiouſly raged, threatned to tear him in pieces, ſtruggled moſt vehemently to get at him, being Six or Seven Yards diſtant from him, hurled Rolls of Foam ſtill on his Face; and tho' Hats and Aprons were held up betwixt them, to hinder his annoying of him, yet he was hurled ſo high, or ſo low, or ſideways, that the Balls of Foam which came from him ſtill hit him on or about the Face; notwithſtanding the uſeleſneſs of *Richard*'s ſeeing or ſpeaking Organs herein, which was ſo far from daunting him that was before all covered with Foam, that it did rather embolden him to pray more vehemently againſt the Devils troubling *Richard*, who hereupon for about an Hour poured forth the bittereſt Execrations and Blaſphemies, amongſt which he often cried out, *Oh!* Carrington, *I hate thee mortally. Oh! I'll be revenged on thee.*

July the 25th, was the next Faſt day on this occaſion at *Altham*, for a great part whereof *Richard* was detained thence through ſeveral dead Fits or Trances that ſeized him, where the Multitude was ſo very great, as cauſed much diſtraction and danger, a Poſt in the Barn being broken down through the weight of the People, yet was there through Gods good Providence no farther harm done.

On *Auguſt* the Firſt, was a Faſt day for him at the *Surey*, he was quiet. Though he never Learned above the Engliſh Tongue and his natural.

natural and acquired Abilities were very ordinary, yet when his Fits ſeized him he oft ſpake Latin, Greek, and other Languages very well; as alſo Satan like an Angel of Light, did tell unto or pronoonce from him, ſeveral Practical Speeches, as to inſtance, ſeveral times he declaim'd much againſt the Sins of the place and time, as alſo againſt worldly People, ſaying, *That as Maids do ſweep away Spiders webs, ſo would their Wealth be ſwept away:* More ſuch ſayings being elſewhere herein mentioned.

On *Auguſt* the 13th, was a Faſt day for him at the *Surey*, *John* 16. 8, 9, 10, 11. was inſiſted on, and the ſaid Mr. *Carrington* had been about a Fortnight or Three Weeks Journey in ſeveral Counties out of *Lancaſhire*, whilſt in *Yorkſhire* ſome diſcourſe paſt about haſtening his Ordination. Returning home, he on the Road caſually heard, that the Miniſters met about the *Surey Demoniack* upon that very day, being the afore-mentioned *Auguſt* the 13th, 89. altho *Surey* was then out of his Road, and far off, yet finding that he might reach it before the uſual time of the Miniſters ending there. He got to a Smiths Houſe, about or within a Mile of it, about Two a Clock, and fearing that he ſhould come too late if he ſtaid till the Shooe which his Horſe had loſt was ſet on, he went faſt over the Fields on Foot, upon which the *Demoniack* oft cried; *Yonder comes* Carrington *running, and footing it apace*, who when he was about Two Fields off the Barn, wherein *Richard* and crowds of Spectators were; did look at his Watch behind an Hedge, to ſee if he were not too late, when he heard an hideous noiſe from the Barn, wherein the *Demoniack* cried, Carrington, *What a Clock is it?* Which with the aforeſaid Cry, made them in the Barn wonder, none there knowing what County he was in. The Miniſters there being near ending, knowing nothing of his coming; who, when he was near the Barn, before he ſaw any body, or any body that was known of ſaw him, did hear the *Demoniack* cry, *Make way for* Carrington. Carrington, *What brings thee here at this time of day? Thou comeſt too late*, &c. *I deſie thee, thou art but of a weak Faith, thou canſt not prevail againſt me, thy Faith is but Hypocritical*, &c. Which ſet him a trembling, who notwithſtanding being called to Prayer was ſo encouraged, and the *Demoniack* ſo ſtrangely acted and handled, that when the Meeting was broke up, and he out of his Fit, he and his Relations, and Neighbours earneſtly begged of him to ſtay all night, ſince then *Richard* was to have other Fits, and they had ſtrong hopes that Satan would leave him, if he were cloſely dealt with for a few Fits together. The Miniſters being conſulted herein were then pleaſed to accept him as one of their Number in this enterprize, and thought his ſtaying then there might

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not be amiſs; upon which he ſtaying, deliberated to divide the Evening and Nights Exerciſe into Three parts. 1. He Preached, Expounded, read in the Bible, or Sung Pſalms, whilſt *Richard* was out of his Fits, that the many Hundreds or Thouſands that on ſuch Nights were there, might thereby be kept in a ſuitable frame for attending his Fits when they came on him. 2. He diſcourſt or queſtioned the *Demoniack* in his raging Fit. 3. He prayed in *Richard*'s ſtill or dead Fits. In which Night he had three Fits beſides that in the Afternoon, each of which was about Three Hours long. At the ending of one Fit, the *Demoniack* ſtill told what Hour of the Night or Day his next would begin very preciſely and punctually, as was conſtantly obſerved, tho' there was no equal or ſet diſtance of time between his Fits, betwixt which ſometimes would be but few hours, ſometimes many, ſometimes one day, ſometimes many days, all the various Tranſactions of that Night are unaccountable, a few of which however were theſe in his Firſt Fit. As in the general, he, whilſt raging did ſtill labour to miſchieve the Miniſter, till being oft fruſtrated, he fell into Ludicrous or Outragious Actions, ſo in the general the Miniſter diſcourſt to him on what he thought moſt dreadful to, or expulſive of fallen Angels. Three Young Men on one ſide three on the other, uſually croſt the way betwixt them with their joined hands, various attempts he made to wheel about to the Miniſter, but ſtill the ſaid Youths interpoſed, only once he got paſt them, when the Miniſter retired and oppoſed the Chair which he ſtill held in his hand betwixt him and *Richard*, till at laſt the Youths got betwixt them again, then the *Demoniack* leapt for Six or Ten times together ſo very high, that one might ſee his Leggs above their Heads, but then they likewiſe lifted up their joyned hands to hinder his leaping over them, and letting them fall again when *Richard* deſended, leſt he ſhould ruſh under them, till once tho' he was about a Rod diſtant from the Miniſter, he inſtead of leaping high as they expected, ſhot himſelf under their hands, and daſht the Chair out of the Miniſters hands with his feet, the Waſt whereof made his hand very ſenſible that it had eſcaped a great danger, who recovering his Chair, and they interpoſing, the *Demoniack* pelted him at the old rate with Foam Bullets, fiercely bluſtering againſt him, and railing hoarſly as from his Breaſt, till the Miniſter ſaid to him, If thou beeſt a Devil that troubleſt this Youth's Body, as I ſuppoſe thou art, then I tell thee thou art in Chains; in Chains to reſtrain thee, ſo that if thou do thy worſt againſt me, through God's Bleſſing thou canſt do me no hurt, and in Chains to torment thee, ſo that thou art now full of helliſh pain and anguiſh; And does it

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not vex, and fret, and mad thee, to ſee me through God's unſearchable Goodneſs out of thy reach, whilſt thou feeleſt thy burning Chains ſcorching and tormenting, and devouring thee? How did the *Demoniack* gnaſh, and ſhake, and rage at this, ſometimes in an inarticulate clatter, ſometimes in unintelligible accents, ſometimes in words cluſtered thick together, very often in a diſtinct Lingua, that was either Forreign or unknown to us all then there, or elſe forged *Gibberiſh*; upon which the Miniſter continued, art thou freer from Torments whileſt in his Body then thou wert before, and if thy being there cannot now reſpite or abate thy Woes, then thy annoying him ſeems to be meerly through thy Malice to make him miſerable as thou thy ſelf art, and ſhalt thou go unpuniſht for this thy Malice, nay rather will not the juſt Judgments of God load thee with freſh vengeance for this thy troubling him, beſides the other Torments due to thee, thou that haſt been glutted theſe many Thouſand Years with God's avenging Fury; Doſt thou like it ſo well as to ſeek larger and fuller Vials thereof by this reaking thy ſpite upon his Creature? Oh the Infinite Wrath of God, doth this delight thee? And is it ſport to thee to wallow in eternal Burnings? 'Twas ſtrange, 'twas pitious to behold what Horrors, what Convulſions the *Demoniack* was under during this Diſcourſe, until with great Struglings, Shrieks, and Leaps, he fell into his dead Fit, and after came out of that Fit, till in his ſecond Fit his rages returning, he ſpoke much to the Miniſter in the aboveſaid Foreign or Forged Lingua, at the end of which he cried, *Carliſle, Carliſle, Doſt thou underſtand me, conſtrue me this, and tell me in Engliſh what it was I now ſpoke? Now Carliſle where's thy Learning?* Upon which by a chucking grunting noiſe inwardly, and the horrid fleering grin of his Countenance, he ſeemed to Laugh Vehemently at the Miniſter, adding *Carliſle, Now I have puzled all thy Scholarſhip*, who anſwered, I am never the worſe Scholar for being ignorant of the Devils Rhetorick, and unlearned in the Language of Hell. But oh! how ſad is thine heart in the midſt of that ugly Laughter which thou counterfeiteſt but poorly, having been long unpractiſed in true Mirth, Joy and Laughter; and am I in a condition to be laught at by thee, who art irrecoverably fallen into a worſe caſe than the moſt poiſonous ſtinging Serpent is in? Ah! poor Fiend, for all thy Grimneſs and Rhodomantadoes, I de not be in thy plight for a Thouſand Worlds: But what ridiculous Pranks, and antick Gambols art thou now acting, as if thou deſigned to ſet us all a Laughing at thy Fooleries? For whilſt the Miniſter was thus a ſpeaking, he as in great deriſion of him hectored and braved it, and play'd

with unimitable dexterity ſeveral wild tricks and ſportive frolicks, ſuch as are too commonly too too wickedly uſed at merry Nights and at *Saturnalian*, *Bacchanalian*, or *Floralian Carnovals*, as to inſtance, there were Ruſhes ſtrewed on the Barn floor to keep the *Demoniack*'s Bones from being broken, for his Body was conſtantly ſore daſht and battered againſt the Ground, eſpecially when falling into a dead Fit, or coming out of his Fits, he being uſually born up before he was hurled to the Earth, he taking up Ruſhes, handled them ſo as if they had been a pack of Cards, every way acting the Carding Gameſter to the life, then ordering the Ruſhes otherwiſe as if they had been Dice, who ſo expert in throwing the Die as he, then he manag'd the Ruſhes as if he had been playing at Bowls, with the various poſtures and eagerneſs of a Bowler, performing theſe and the like feats, either with Words and Oaths, or by dumb Shews and Signs, ſo artificially, intelligibly, and nimbly, as amazed the Spectators, eſpecially becauſe *Richard* was wholly ignorant of theſe Games, both before and ſince this trouble, he at preſent declaring, that he never uſed or knew how to play at Cards, Dice, Bowls, Tables, *&c.* All this while the Miniſter thus talkt to him, now Angel, where is all thy dazling grandeur; And what's become of thy Pompous Magnificence? how didſt thou brandiſh in ample ſtate among the Potentates and Powers, among the Crowned Grandees of Mighty *Lucifer*, how didſt thou ruffle in Illuſtrious Robes, and ſtrut loftily in thy glittering Pride, and ſcatter abroad thy appalling glories? What is thy towering Creſt now fallen, and that ſo low as to ſuch froth, noiſe, flaſh and pedantry; And is thy Peacocks gawdy Train deplumed, ſo that thou art as the featherleſs Peacok, the very fowleſt Fowl of the Air, *Iudi* 8. *v.* 5, 12. And can thy ſtout Stomach ſtoop to perſonate a *Merry Andrew*? Wert thou the inventor, or only an old Practitioner of theſe ſilly trifles, that makes thee ſo ſurpaſſing skilful at them? What little pedling knacks wilt thou next entertain us with? Art thou not a notable dealer in *May-pole rounds*, 2 *Kings* 18. *v.* 26. *Maſquerades*, *Deut.* 22. *v.* 5. *Ruſh-bearings*, *Morrice-dances*, *Whiſſon-ales*, *Fortune telling*, *Legerdemain*, *Lotteries*, *Midnight-revels*, and impudent *Ballads*, *Pictures*, *Comedies* and *Romances*? Oh how well it becomes thy haughty ſtatelineſs, thus vilely to ſneak to ſuch mimical apiſhneſs and baſeſt mummeries. Never was the touchieſt pretender to the niceſt punctilio's of imaginary humours, ſo ſenſible of the groſſeſt affronts as the *Demoniack* ſeem'd at this Diſcourſe, one while boiling as with Indignation and diſdain; another time hanging down the head as if covered with ſhame, oft abruptly ſtartling and breaking off from

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one Trick, then again ſhuffling to another, till he fell into his dead Fit, and at laſt recovered. But in this Nights laſt or third Fit, he was handled more extraordinarily than ever before, both as to the variety of his Colloquies, and the multitude of his dead, and the fierceneſs of his raging Fits; at the beginning of which the Miniſter ſaid, The Lord rebuke thee Satan, that thou may'ſt be gon out of him, and ceaſe from troubling him; What! Can no meaner a ſhrine than an Human body ſerve thy turn? And is it not good enough for thee, to abſcond with thy Fellow Locuſts in their Abys, *Rev.* 9. 3. or to flutter in the Air, *Eph.* 2. *v.* 2. to wallow in the Waves or flames, *Mark* 9. *v.* 22. *Mat.* 8. *v.* 31, 32. to skip or skulk in Woods or Thickets, or old Mountains, or Ruins, or Rocky Caverns, or Subterraneous Vaults of Darkneſs, *Rev.* 18. *v.* 2. *Iſa.* 13. *v.* 19, 21, 22. and 65. *v.* 4. *Wiſd.* 19. *v.* 4, 6, 9, 14. or to haunt or ramble o're Deſarts, Fields, o're Bogs or Mountains, *Mat.* 4. *v.* 1. and 12. *v.* 43. 2 *Chron.* 11. *v.* 15. *Wiſd.* 11. *v.* 15. among the loathſome crew of Seirim, Ziimim and Ochim, *Iſa.* 34. *v.* 11. add 16. *Jer.* 50. *v.* 39. *Deut.* 32. *v.* 17. And was it not enough that ye dwelt in Stocks, and Stones, and Guilded Statues, when ye gave falſe Oracles to our *Pagan* Anceſtors? And doth it not grieve thee that ye are driven out of your Stately Temples by the coming of Chriſt? Or, why doſt thou not fly to *Aſia*, *Africa*, or *America*, where as yet thou may'ſt have too too many *Pagan* Idolaters? Would'ſt thou not rather be adored there, than abhorred here? And haſt thou ſo many Sons of *Belial* even in *Europe*, whoſe wicked Souls are at thy Devotion? And cannot this ſuffice thee, unleſs thou haſt Mens Bodies alſo enſlaved to thy Tyranny? And haſt not thou liberty enough over Mens Bodies in places of Blaſphemy, Cruelty, Sorcery, Beaſtiality, Superſtition and Death, but muſt thou alſo inflict this Land where thy grand Enemies Goſpel-Truths and Worſhip flouriſheth? Oh how is it that ſuch Night-Owls fly abroad in the brighteſt Sunſhine of Chriſtianity, and muſt we at this time of the day be troubled with driving you, not only out of Mens Hearts, but out of their Bodies alſo! During this Diſcourſe, the *Demoniack* often cry'd out, *Carliſle*, *Carliſle*, hold, hold, ſtay, ſtay, *Carliſle*, hear me *Carliſle*, let me ſpeak to thee *Carliſle*, and ſeemed extraordinary enraged, for that upon his commands, the Miniſter did not immediately ſtop, who at laſt forbearing, ſaid he, *Carliſle*, *Thou haſt been talking about Ordination deſigning to be ſet a part to the Miniſtry, and thinking that thereby thou wilt be more enabled to oppoſe and diſpoſſeſs me.* Here he ſware ſuch Oaths as are not to be repeated, upon which, ſaid he, *I'll work and manage thee*

to purpoſe, whilſt by thine own acknowledgment thou art no Miniſter; and beſides, I value not thine Ordination but defie it, and all thy other Stratagems againſt me. This Diſcourſe ſurprized the Miniſter, who was then but a Miniſter probationary or expectant, who confeſt, that it had for ſome Weeks before been over and over in his mind to offer himſelf to tryal for Ordination, being ſtrongly perſwaded, that if he could but come againſt the Devil inveſted with a Miniſterial Commiſſion, Dignity, and Office, that then through the Divine Aſſiſtance he ſhould prevail againſt him; which perſwaſion however he had never ſpoken of except in private Prayer, before this very Conference with the *Demoniack*. And beſides, the day before his coming to the *Surey*, he had ſome Diſcourſe with Mr. *O. H.* near *Halifax* in *Yorkſhire* about his Ordination, which neither was nor could be related at the *Surey*, by any Mortal, before the *Demoniack* thus rehearſt it. Which diſcoveries of ſuch ſecret tranſactions, made ſome more circumſpect againſt ill Words, Thoughts, Actions, leſt Satan ſhould publiſh them at theſe Conferences in vaſt Aſſemblies or at *Dooms-day*, eſpecially for that he often told openly the faults of others Perſons that were Strangers coming from far. Whence the Miniſters often bleſt the Lord, partly for that he kept Satan from reporting their paſt Frailties, but mainly for that they were kept from ſuch groſs Sins, as might have made them fear the Devils tell-tale blabbing, ſo as they durſt never have encountred him with ſuch unfailing boldneſs, unſhaken conſtancy, and ſweet repoſe of Mind. However the Miniſter thus anſwered Satans laſt Diſcourſe; How now Satan, haſt thou been at thine old Trade of going to and fro in the Earth, and of walking up and down in it, and that upon ſo mean an errand as huxtering for Stories, and flying with Tales from own Country to another: What art thou the grand Intelligencer, News-monger, or Obſervator of the Nation, that inviſibly and incognito crowdeſt among all Companies, ſhrowdeſt thy ſelf in Cloſets, and all to take Cognizance, and make reports of Men's Minds and Manners, or are ſome Devils, as Poſts, or Lackeys, from whom thou hadſt the Tidings of the aboveſaid Perſwaſion, and talk about Ordination, or how otherwiſe couldſt thou know them, or how knoweſt thou that mine Ordination, if I be found fit for it, will be of no force againſt thee. Was the Ordination of the Apoſtles, and the Seventy Diſciples, and *Paul*, of no force againſt thee, through which ye fell as Lightening from Heaven, and all the Powers of your worſt Scorpions were ſubject to, and trampled on them, *Luke* 9. *v.* 1, 6, 10. *v.* 1, 17, 18, 19. *Acts* 16. *v.* 18. And is the Lord's Arm ſhortned, that he cannot as powerfully

erfully ſet in with his Ordinances to diſpel thee now as he did formerly? *Iſa.* 59. *v.* 1. And what is it which thou threatneſt to do at me whilſt I am no Miniſter? Why may not I rather whilſt unordain'd prevail againſt thee? for whilſt *Philip* and *Stephen* were no Miniſters, were they not too hard for the proudeſt Devil among you, *Acts.* 6. *v.* 8, 10. and 8. *v.* 6, 7. *Bleſſed be my rock, I fear thee not, and exalted be the God of the rock of my Salvation*; thy triumphing before the Victory methinks, is a ſure ſign, that I ſhall Triumph after it. Upon which the *Demoniack* launch'd forth into a great deal of jargo, nintermixt with Greek and Latin, and particularly, *a page Carliſle*, I may not abide thee. *Abi in malam rem quid mihi tecum rerum tuarum ſatagas? πολυπραγμοσύνης ὐδὲν χαιρότερον ἄλλο*, the Miniſter anſwered, Why call'ſt thou me a Buſie body, and ſayeſt, that I am imployed in buſineſs that nothing concerns me? What have I no buſineſs here where I am called by the Miniſters and People of theſe parts? Nay as a Man ought not, I to do my beſt to help a Beaſt out of a Ditch, much more to help this youth out of his Miſery, and eſpecially as a Chriſtian; Doth it not belong to me to oppoſe the Devil ſeeing this I was bound to by a Vow at Baptiſm, and oft ſince, engaging that through the Lords help, I would to mine utmoſt through all my time practiſe every known duty, tho' never ſo much againſt my will, or name, my livelihood, or life, which I bleſs the Lord that I was ſo bound to, which through Gods grace I will ever keep; and mine heart exalts whilſt I do now ſolemnly renew it, and do denounce an irreconcileable War againſt thee, and will do all that I can to drive thee out of the Country, and ſo cordially do I abominate, and ſo effectually would I ruinate thine intereſt in the World, that I cannot acquieſs meerly in this general Vow againſt thee, but do further profeſs my ſelf an offerer at a ſpecial Vow for proſecuting thy Kingdoms overthrow, as the only Vocation, Calling and Buſineſs, which I have to mind and follow in this World, and even as every orderly Perſon, beſides his Chriſtian trade does fix on ſome particular Act or Science, Miſtery or Craft, to ſpend his Life in 2 *Theſ.* 3. *v.* 11. Juſt ſo would I enter on the moſt tremendous Miniſterial Vow againſt thee, that I may do the greater miſchief to thy cauſe and ways. The *Demoniack* reply'd, *Carliſle, Carliſle, Colloquamur Latine vel Græce vel quâlibet aliâ linguâ auditoribus ignotâ: adeon' indoctus es ut alio Idiomate uſi non poſſis quam quod cum materno lacte imbibiſti: Reſpondeas ergò nec anglicè in μονόγλωττ& illiteratus palam dici malles.* To which the Miniſter ſaid, What Satan wer't thou intimate with all the *Babel* builders, ſo as to learn of them all their Languages, or being ſome

of those Languages died with our Ancestors, and some new Dialects were since invented, and sprung up in their stead; didst thou learn all these Tongues and Idioms by thy long Travels through the Earth in all those times wherein they flourished, or by conversing with all in Hell, that great Emporium, whether Men resort of all Ages, Speeches, Countries? But is it not better to speak that one Language of thine old Heavenly Country, which I hope to learn, and thou hast irrecoverably forgot, than to be so universal a Linguist as thou pretendest to be; however I am not careful to answer thee in this matter, for should I talk to thee in a Language unknown to the hearers as thou desirest, then I should follow the Devils Counsel, and do his pleasure, and still stand at thy Courtesie, whether upon my gratifying thee in speaking such a Language thou wouldst not still challenge me to some other Lingua, which if I understood not, thou wouldst still stile me as thou threatnest me even now illiterate, for not knowing so many Languages as thou; and besides such Languages would be no satisfaction or advantage, but much prejudice to the Hearers, who might then think that I used Charms and Spells, and Enchanting Words, and Magical Expressions to Conjure thee out of this Youth. And I'de rather the Hearers should repute me unlearned for refusing, than an Exorcist for abusing strange Languages in our Dialogues. But tho' I'll not yield to thy last request, yet thy Discourse last before it, I continue to Answer; thou little thinkest how thou pleasedst me, by threatning me with thy hatred, which I value infinitely more than thy Friendship. But I fear thou flatteredst me, and wouldst make me overjoyed and cajole me to think too well of my self, by telling me thou canst not abide me, and I fear thou dost not really hate me, but only say it so, to tempt me into presumption; but if thou dost really hate me, as thou say'st, then I comfortably conclude, that I am none of thy Children or Party, whom thou couldst not hate, *For the God of this World still loveth his own*, *Mark* 3. *v.* 24, 26. *John* 7. *v.* 7, 15, 19. And thence may I infer, that I belong to Christ, and am of the same side with the Saints and Angels, whom thou hatest also as ill as me, *Rev.* 12. *v.* 7, 10, 17. *John* 8. *v.* 42, 44. and so thy hatred is an Evidence that I shall dwell for ever in that all Glorious Heaven, whence thou irretrievably fell into an all cursed Hell, which I shall escape for ever. But as *Paul* after his Soul ravishing sense of unutterable Glories, was sorely buffeted by Satan, 2 *Cor.* 12. *v.* 7. so the Minister after his said joyous hopes was as swallowed up in the hour and power of Darkness, *Luke* 22. *v.* 53. Whilst the *Demoniack* shaken as with an Hurricane, after most Execrable Curses, cried

out

out, *Carlisle, Thou art mine own, and shalt never get to Heaven; mine thou wert at first, and wert since given finally up to me, and whilst thou livest I'll employ thee in my Work, and then I'll carry thee to Hell, where I and other Tormentors will rack thee into Lamentations, and Mourenings, and Woes, into Weeping and Wailing, and gnashing of Teeth, Wines of Wrath having long been on the Lees for thee a ripening, and a gathering rageous strength and quick Spirit of Fury, and when drawn off thrice refined from all Tinctures of Mercy for thee to drink up, the very first sight of them will shoot thee through, as with ravenous flakes of fiery stinging Poyson, and when the Sword bathed in Heaven has for ten thousand Millions of Ages been fatted with thy Kidneys, and drunk with thy Souls Life Blood, thou shalt then be as far from the end of thy Torments as thou art now, and even then thou wilt think thy infinite Woes already past were nothing in comparison of those horrible Tempests of vengeful Plagues which thou wilt then see a rushing successively on thee, without mitigation or intermission for evermore.* And here Satan described much of the nature and sorts of Hell Torments, at a more lively and terrible rate than ever the By-standers knew done by Mens Books or Sermons, insomuch that many things then spoken by the Devil about Hell, being afterwards collected, and so far as clear Scripture proof for them was found, formed into a Discourse at *T.* one that heard it broke his way through the Company, and ran out crying as in a Fright, *Away, away, else the House will be set on fire about our Ears:* Yea, so uncommonly did Satan penetrate as into the experienced Misteries of Damnation, as if he were gushing out all *Etna's* roaring Floods of blazing Sulfur Rocks, or stirring up the very dregs and bottoms of the fired Brimstone Lake, so as surely might have flasht Lightning into the most closed Eyes of divers Consciences that could possibly be lift up before tormented in this Flame, *Luke 16. v. 23, 24.* And thus he long went on, reckoning up various most barbarous Tortures that he said, he'd make the Minister suffer when he got him to Hell, and particularly said he, *When I get thee in Hell, I'll make thee my Porter to carry damned Wretches from one bed of Flames to another, and there thou shalt meet with thy old Friend such an one thy Countryman, such an one thy Neighbour, such an one, &c. All whom I have already got into Hell, and how will it please me then to see you then flying into mutual Revenges for your past helping one another Helwards.* Whilst Satan talked thus endways, breathing dreadful threats against the Minister, he was for a time quite driven off his way of arguing and presence of mind, as *Job's* Friends amazed, he answered no more, and stood still and left off speaking, and the People waited for his words, and gave ear for his Reasons,

but

but there was no Anſwer found in his Mouth, *Job* 32. *v.* 5, 11, 15, 16. eſpecially when the names of his old dear dead acquaintance were reckoned up, he was extreamly ſurprized thereat, for that not any Mortal then there except himſelf, did then ſo much as know what Countryman he was, much leſs could they know the ſaid Names; whom when the Devil ſaid, he had in Hell the Miniſter remembred how ſome of them had lived, and ſeemingly died in lamentable Omiſſions and Commiſſions; upon which his very ſoul was brim full of Tribulation, and Horrour, and Anguiſh, his trembling Legs were a failing him, and he near fainting, and the People were greatly troubled and afraid for him, ſeeing his Carriage and Countenance ſo altered, and the roaring Lyon as about to prey upon him; till at laſt, he leaning on the Chair to keep him from falling, and conſidering how vilely he was giving ground and yielding up all to Satan, he forcibly gathered in his thoughts from attending Satans Diſcourſe, and firmly reſolved not then to mind one word he ſaid, but fix his thoughts unmoveably on Chriſt, in Heart, Prayer and Meditation, which through amazing rich Mercy proved as *Sampſon's Enhakkore*——to him who taſting thereof, his Soul came again and he revived, *Judg.* 15. *v.* 18, 19. tho' not ſo ſuddenly, but that Satan again ſtaggered his reſolutions, by calling him (not *Carliſle*, as before, but) by his own Name, ſaying, *Carrington, I ſee thou droopeſt ſadly, and art miſerably dejected: Alas poor* Carrington, *wilt thou have a Poſſet and ſome Barley Pye-cruſt to cheriſh and to hearten thee, and to keep thee from ſwooning?* All the Miniſters efforts hindred not his relapſing into aſtoniſhment at this pitiful flout, for that no Mortal then there except he himſelf did then know of his being a *Cheſhire* Man, where Barley eſpecially ſhull'd is much uſed for Bread, *&c.* much leſs did they know of his old Cuſtom and Inclinations, ordinarily uſing the ſaid Food and preferring it before any other ſort whatſoever, againſt whom thus amuſed, Satan followed his Blow with Invectives, Inſultings, and Comminations, and particularly cry'd out, *Carliſle, I'll now chaſtiſe thee for thy raſhneſs in medling with me; yea I'll deal with thee as the Sons of* Sceva *were treated, I'll leap on thee, overcome thee, and make thee flee hence wounded,* Acts 19. *v.* 14, 16. *how durſt thy ſaucy Impudence provoke my puiſſance who can hurle Fire from Heaven, and ſcatter abroad Whirlwinds and Deſtructions, and much more fruſtrate thy beſt endeavours,* Job 1. *v.* 12, 16, 19. 1 Theſ. 2. *v.* 18. *And now* Carliſle, *thou haſt none of thy Black Regiment here to back thee, no Miniſter here to bring thee off, or to reſcue thee out of my hands, and now I have thee under; I will never let thee alone till I have miſchiev'd thee,*

and

and unleſs thou run away quickly from my preſence, I will pour forth my continued rages againſt thee, and loſh thee with inſatiable Furies for Three Hours longer, far worſe than I have done hitherto; nor will I intermit them, or give thee the leaſt breathing fit, until I have utterly confounded thee, or driven thee away with ſuch a vengeance, as will fright thee from ever facing me again, or conteſting with me about Dicky.

Tho' the Miniſter had been continually exerciſed from about Two a Clock in the Afternoon, till about Seven a Clock next Morning, and ſo was unlikely to ſuſtain ſo formidable a Tempeſt, as by the Devils reckoning was a coming upon him, yet with an humble confidence that he ſhould be helped, through the utmoſt date and danger thereof bore him up againſt Satan, and they who thought he would faint, or retire upon theſe ſtormy vollies that battered againſt him as Cracks of Thunder, wondred to hear him, after ſo long ſilence and diſcompoſure, thus to renew the conflict, ſaying, Satan I'll not believe meerly on thy report, that they are in Hell whom thou namedſt, but ſurely thou canſt not ſay ſuch an One is in Hell too, nor will I take it on thy word, that the Lord hath finally given me up to thee; How proveſt thou that I am thus given up? Nay, ſurely Chriſt on whom I dwell, who is my very precious Life, has not yet left me, and ſurely he will never, never leave, he will never, never, never leave me, *Heb.* 13. *v.* 5. ſaid he, Carliſle, *I will never, never leave thee, I will never, never, never part with thee; and though Hell has not whom thou mentioneſt, yet it ſhall have thee, and that thou art mine, I'll e're long prove to purpoſe by ſenſible demonſtrations, by ſtabs and ſtings, and an infinite ſort of Torture, Stratagems.* The Miniſter anſwered, I queſtion not Inſtruments of cruelty are in thy Habitation, *Oh my ſoul, come not thou into its Secrets,* Gen. 49. *v.* 5, 6. *And fierce, cruel Lord is thy name,* Eſ. 19. *v.* 3, 4. I ſee ſo much of thy Monſtrous Savageneſs towards this poor Youth, and ſome other of thy Vaſſals upon Earth, as I hope will warn me and others from trying Experiments how thou wouldſt treat us in Hell; But how proveſt thou that ever thou ſhall have a power of giving me ſuch proofs as you tell of? This point thou canſt never prove, and though thou be loath to part with me, yet thou muſt for ever, unleſs thou canſt pluck me out of Chriſt's and his Fathers hands, *John* 10. *v.* 27, 28, 29. or unleſs thou canſt perſecute and turn me off from following Chriſt, which through Gods grace thou ſhalt never do; and as to thy driving me away as thou doeſt threaten, why may not I inſtead thereof drive thee away through the Lord's Bleſſing, *by whoſe ſtrengthing me, I can do all things?* Phil. 4. *v.* 13. Nay it ſeems my company is a trouble to thee, and that thou art

weary of me, ſince thou ſo often biddeſt me to be gone, and art ſo eager to have me run away from thee, but I am not yet fled hence Satan as the Sons of *Sceva*n; and though thou threateneſt that thou wouldſt never intermit this angry fit till I were routed, yet through Gods good Providence and Spiritual Aſſiſtance, I am reſolved, not only to confront thee now, till this bruſh be over, but alſo to come hither again and again to trouble thee, and never let thee alone till thou be gone from him.

'Twas ſtrange to ſee how the caſe was altered upon the Miniſter's thus re-encountering him, for whilſt he thus diſcourſed, the *Demoniack* very furiouſly flung to and fro, mantling his face ſometime on one ſide, then on another, and as if he were ſpeaking to ſomething unſeen by the By-ſtanders, he ſaid in a lower, yet audable Voice, *What ſhall I do, I will miſchieve him, I can bear him no longer?* Upon which ruſhing up towards the Miniſter, he gave the Young Man a moſt ſurly thump, who mainly hindred his reaching the Miniſter; upon which the other Youths joyn'd Forces hindring his further miſchievouſneſs he ſprung up into a dead Fit. Then the Miniſter fell to Publick Prayer and Praiſing God for his ſingular Goodneſs on this occaſion, upon which he ſoon ſtarts up again, tho' not ſo formidable as before, till upon Conference he fell again into his dead fit, and upon Prayer ſoon roſe again, and did thus often; inſomuch that they then there, had very great hopes of his being caſt out that very Night, for that he ſtill yielded more and more before the Miniſter, and it ſeemed as at the Miniſters pleaſure, to make him anſwer to him, or to make him fall into or riſe from his dead Fits.

As to inſtance, the Miniſter much encouraged, bid the Young Men to let the *Demoniack* come near him, and do or ſay his pleaſure without their interpoſal, who accordingly came up and ſtood about a yard off him, never in the leaſt during the remainder of this fit motioning to harm him, but drooping moſt deſpicably as a Malefactor at the Bar, having gradually ſhrunk into a ſeemingly abject and ſlaviſh Faſhion: Said the Miniſter, Is it not a maxim among you Devils, that none ſhould be tormented before his time, *Mat.* 8. *v.* 29. Now if thou be ſure of this poſſeſt Youth as thou ſay'ſt thou art, and that thou ſhalt torment him in Hell, then why ſhouldſt thou torment him now, which is before the time, being the ordinary time of thy thus tormenting thy Slaves, is not till thou getteſt them into Hell. Said he, *My time is ſhort, and I muſt take all advantages of carrying on my work, for which purpoſe this is a fit occaſion.* Said the Miniſter, I hope Satan this occaſion ſhall not carry on thy work,

work, but the Lord ſhall out-ſhoot thee in thine own Bow, ſo that thou ſhalt hereby drive and fright him and others from thee, rather than win them to Hell as thou purpoſeſt.

Juſt as the Father of the poſſeſt Man and Spectators were driven from you to Chriſt, who would not have ſought Chriſt hadſt thou not troubled them. And doſt thou confeſs that thy time of poſſeſſing this Youth is but ſhort, and will be ſoon over? Said he, *If this work hold, I ſhall not ſtay long here.* On theſe words he ſeemed enraged againſt himſelf, as if they had over-ſlipt him, that he fell into a dead fit, whence he ſoon roſe up in time of Prayer much abaſhed, as if he would recal his laſt words, ſaying, *Carliſle, Carliſle, I'll not go out of him, but my meaning was, that my time of liberty and ſtay among Mortals is ſhort.*

Prayer ended, the Miniſter ſaid, Satan, What is the reaſon why thou ſtill calleſt me *Carliſle?* Said he, *Becauſe thou art a going* Carliſle-*wards, and art erelong to remove from where thou now dwelleſt, and to reſide at a place in the Rode to* Carliſle; at which the Miniſter much wondred, for though ſome places then had moved for his fixing among them, of which one was towards *Carliſle*, yet he had not determined, much leſs anſwered about his removing either to the one or other of them; till Two Weeks after this Nights *Surey* Conflict, ſome Miniſters were got to a day of Prayer and Conference about his ſaid Anſwer; the reſult whereof was, that he was to go *Carliſle*-wards which neither he nor any Mortal knew of before this Prayer day; ſo that it was ſtrange that his going towards *Carliſle* ſhould be told of by the *Demoniack* on that Night ſo long before it was reſolved on. Notwithſtanding the Miniſter ſaid, What Satan! Doſt thou ſay thy time of ſtaying in this World is but ſhort? Hark, hark, Doſt not thou hear the laſt Trump ſounding a dreadful Call, Summoning all Devils to the laſt day of Judgment, at which he as in a ſhivering fright fell into his dead Fit, but afterwards roſe up whilſt the Miniſter prayed, who then ſolemnly cloſing his Prayer did ſay; Satan thou telleſt how thou wilt not leave that poſſeſt Youth, but that ſhall be tryed through the Lords help. I come in the Name of my great Maſter the Lord Jeſus Chriſt, to demand this Young Man from thee, to take Livery, and Seizing of him for my Maſters uſe and ſervice, and do expreſly charge and command thee to depart from him, as thou ſhalt anſwer me at the great day of Judgment, where thou ſhalt have Judgment without Mercy, if thou wilt not be gone from him, *Jam.* 2. *v.* 13. It is written, *That the Devil ſhall flee from thoſe that reſiſt him, Jam.* 4. *v.* 7. on which Divine Promiſe I depend

ſtedfaſt in the Faith that thou ſhalt flee upon our reſiſting thee, *1 Pet.* 5. *v.* 8, 9. and do entirely rely upon that precious promiſe, that Faith may drive thee hence, ſince there is nothing impoſſible to it, *Mat.* 17. *v.* 20. and do believe that Prayers which are ſtill wreſtling againſt thee may open Heaven, *Jam.* 5. *v.* 18. and thence command thy removal from Gods Sons and Daughters, *Iſa.* 45. *v.* 11. yea from this Youth, *John* 5. *v.* 14. add 19. and do humbly wait for, and expect that Bleſſing promiſed and annext to the great Ordinance of Prayer and Faſting, by which thou may'ſt be caſt out, *Mat.* 6. *v.* 16, 18. and 17. *v.* 21. And I am ſure if the Holy Spirit and our Hearts, do once tell their mind to the Father for thy going hence, and pour out unutterable Groans and Interceſſions for this Youth, that then thou canſt ſtay no longer there, no tho' thou be one of the Principalities, or Powers, or Wickedneſſes in high places, *Rom.* 8. *v.* 26, 27. and I am firmly perſwaded, that the Weapons of our Warfare are Mighty through God to pull down Devils, or any thing that exalteth it ſelf againſt him, 2 *Cor.* 10. 4, 5. and that there is ſo much of the Armour, Word and Power of God abiding in us confederate againſt thee, as the Wicked One will never be able to withſtand, 1 *John* 2. *v.* 14. *Eph.* 2. *v.* 10, 14. and tho' no ſingle one here be as *Jacob*, the Prince of Praying Men, a Prevailer with God, *Gen.* 32. *v.* 28. or as the *Syrophenician* Princeſs of Praying Women, a Prevailer againſt the Devil, *Mark* 7. *v.* 25, unto the 31ſt. Yet ſurely as *Gad* this troop of ſuppliant Wreſtlers ſhall overcome thee at laſt, *Gen.* 49. *v.* 19. and ſurely the minds of them that believe, ſhall defeat the God of this World, 2 *Cor.* 4. *v.* 4. and greater is he that is in us, than he that is in the World, therefore I truſt that we ſhall overcome Evil Spirits, 1 *John* 4. *v.* 4. yea we ſhall caſt thee out by the Blood of the Lamb, and by the Word of his Teſtimony, *Rev.* 12. *v.* 9, 11. As the Miniſter was thus going on, the *Demoniack* cried out, *At Ten a Clock my next Fit returns*, and ſo unexpectedly came out of his Fit about Eight of the Clock, or about an hour after his threatening that his raging Fit ſhould continue Three Hours longer.

On *Auguſt* the 14th 1689. As ſoon as the laſt mentioned Nights Conflict ended, *Richard*, and the reſt then at the *Surey*, deſired the ſaid Miniſter to ſtay till his next Fit was over, which the *Demoniack* foretold, would be at Ten a Clock that Morning, as is above ſaid; they ſtrongly confided that Satan would certainly be diſpoſſeſt if he were but again purſued thus, as in the laſt Fit; the Devil did partly confeſs, and did beſides ſo manifeſtly ſubmit more and more, as if ſometimes he was a going, or could not ſtay long, and

could

could not very probably reſiſt another cloſe Application of the Word and Prayer, Faſting and Conference againſt him; upon which the Miniſter denied not to ſtay, till he walking hot out of the Barn, the Air ſuddenly made him ſo very hoarſe that he could only whiſper, and not ſpeak out all that day; then going home, other Miniſters were ſent for, and deſired to carry on the Work of the approaching Fit, taking the matter up where it was left, each ſucceſſively taking his day work in his turn, and that inceſſantly, aſſaulting the Devil in each of his Fits without intermiſſion, by which courſe it was not doubted, but that the Devil would certainly be ſoon diſpoſſeſt, but the Miniſters oppoſed not Satan in every Fit uninterruptedly, nor ſpoke to him in any Fit for a long time after, which ſome thought one Reaſon why, they were ſo long before they diſpoſſeſt him, through which delay, other wicked Spirits either Humane, or Diabolical, or both, very probably took occaſion to caſt more work on the Miniſters hands, and rubbs in their way then they had at firſt; the Romaniſts ſeeming at leaſt deſirous, that *Richard* ſhould reject the above-ſaid Miniſters further labours on his behalf, and ſhould reſign himſelf to the charge of their Prieſts for relief, which indeed they of the *Surey* ſeem'd ſometimes willing to yeild to, one while one, another while others of them hinting, let the Proteſtant Miniſters go to their purpoſe, and we will go to ours; their way of helping *Demoniacks*, ſeems not ſo ſure and ſpeedy as that which the Romaniſts uſe, which occaſion'd a Diſcourſe from *Luke* 11. 14. to 27. on this Propoſition, that Satan's poſſeſſion of, and diſpoſſeſſion from a Man's Body or Soul, does very much concern us, which was ſo ſpoken to at the *Surey*, as did then prevent thoſe Applications to the Romaniſts for help, that were then talkt of, inſomuch that it was deſign'd as a Poſtſcript to this Narrative, had it not been hinder'd, as is declared in the Preface; ſo that this with other ſuch means at other times ſeem'd to fix them in a firm dependance only upon the above-ſaid Miniſters Aſſiſtances, in the Lord; however Seven Romaniſts, whereof Two at leaſt ſeem'd Prieſts, did one Midnight undertake *Richard* in his Fit, wherein Satan, and ſome of the Seven did long talk to one another in a Language unknown to the other Byſtanders, beſides a Paper was once ſent to *Richard* with full aſſurance, that if the ſaid Miniſters would once read it over him whilſt in his Fit, it would throughly cure him, which the ſaid Miniſters declin'd, knowing it was a Prayer preſcribed in ſome Conjuring Book, or in Popiſh Exorciſms, beſides other methods which they were thought to uſe to the foreſaid purpoſe. Three others did likewiſe

offer

offer at relieving *Richard* at three ſeveral times, and in three different ways; Two of which very haſtily going away, when his raging Fit began, at which indeed the Third did ſtay, being ſtrong and old, but was thrown down, and in great danger of being kill'd by the *Demoniack*, whom the By-ſtanders pulled off him with great difficulty, *Luke* 10. *v.* 31, 32, 33. However the *Demoniak's* Fit returning at the aboveſaid Ten a Clock, he mightily exulted at the ſilencing and going away of *Carliſle*, whoſe abſence after this from the *Surey* was neceſſitated for a conſiderable time, wherein he had both frequent intimations of Satan's being grown fiercer than ever, and particularly in his domineering againſt *Carliſle*, as alſo ſeveral inſtigations to haſten his coming again to the *Surey*, and particularly this following Letter from one of the Miniſters ingaged in the ſaid Affair.

Windemarly, Sept. the 16th 1689.

SIR,

THis is to Certifie you, That the Miniſters have concluded to obſerve *Sept.* the 26th at the *Surey*, for the Young Man, who has been ſeized on by a Dumb and Deaf Devil, ſince I ſaw you, that is, whilſt the Miniſters were imployed in Praying and Preaching. When we were a going out of the Houſe [on *Sept.* the 3d] towards the Oratory, he delivered a written Paper to Mr. *Jolly*; wherein was ſignified, that the Spirit, had told him, that he ſhould continue Deaf and Dumb a Month together, if the Miniſters Prayed ſo long, and that time it was verified, for Deafneſs and Dumbneſs ſeized upon him, when we went forth to the place of Prayer, and continued till the concluſion of the Exerciſe, upon the backſide of the Paper was ſignified what his Diſtemper was, *viz.* Obſeſſion in and with Combination, theſe words were ſuggeſted unto him in a Fit, and theſe with much difficulty he wrote the Morning after the Fit. Upon another day of Prayer, he ſignify'd in the Morning, that he ſhould be Deaf, Dumb, and Blind, whilſt Two did Exerciſe, which I ſuppoſe was fulfilled but the laſt day of Prayer, which was the laſt *Tueſday* appointed with ſpecial reſpect to you, he was capable to Hear, See, Speak all the time of Exerciſe, he conceits there are two Spirits which converſe with him, a good one, and a bad one, he expreſt, that he is as *Lot's* Wife, a Monument for the Admonition of all others. One day of Prayer when he came out of his Fit, he fell upon his knees and prayed with Tears in his Eyes. Mr. *Heywood* is ſent to for his Aſſiſtance the

next

next opportunity, and your paines would be very acceptable, and you ſhould ſtudy a Compenſation for your laſt Abſence. The Country is very deſirous of your Aſſiſtance, and *vox Populi, vox Dei.* Mr. *H.* and his Conſort, who have a very Commodious Houſe, are very free to be ſerviceable to you with any accomodations for Lodging there. I pray you good Sir forecaſt, if poſſible, for the next Opportunity, and pay long intereſt for your laſt diſappointing ſo many expectations by a longer continuance when you come. The Devil threatens, That *He will greaſe your Boots and your Spurrs too, when you come, Præmonitus, premunitus*; I have heard him ſpeak Latin, and he declares he knows nothing of Latin. He utter'd, *Promiſſum non factum principiis obſtaſero Immedicable vulnus quum mala per Longas invaluere moras enſe Recidendum, ne pars ſincera trahatur. Multum tempeſtatis ſub noctem. Gutta cavat Lapidem non vi ſed ſæpe cadendo.* I have heard him Prognoſticate the alteration of the Weather into immoderate Showers and briſk Winds; he hath vomited ſome Stones, one near two Fingers broad, and foretold of the prodigious Foal in *Glouceſterſhire*; he ſpoke of a murdered Child in *Bolland*, which I hear is ſince diſcovered; his Fits do now come uſually in the night about Eight a Clock, and continue about Six Hours; his Dancing is very admirable, he ſurpaſſeth, I ſuppoſe, any Artiſt; he taketh better reſt; he thinks he muſt be delivered, but not yet. My reſpects, *&c.* *Robert Waddington.*

The next Faſt-day on this account was kept at *Read*, and ſome Profeſſors queſtioned the lawfulneſs of talking to Satan, but found Reaſons, and eſpecially the Bible, that Epitome of all paſt, preſent, and future Libraries, that ſure Rule for all Actions, 2 *Pet.* 1. 19. that oraculous Reſolver of all Caſes, *Rom.* 3. 2. gave ſufficient ſatisfaction about it; and on the one hand, it was found unlawful, if it were by way of *Eve*'s curioſity, *Gen.* 3. 1, to 6. or *Baal*-Prieſt's Worſhip, 1 *King* 18. 26, to 30. or *Abaziah*'s conſultation, 2 *Kings* 1. 2. or *Manaſſe*'s familiarity, 2 *Chron.* 33. 6. or *Sceva*'s Son's exorciſms, *Acts* 19. 13, 14. or the Dreamer's railing accuſations, *Judg.* 8, 9. or the Mutterer's aiding and miſchieving purpoſes, *Iſa.* 8. 19. 19. 3. 29. 4. or *Saul*'s deſpair, 1 *Sam.* 28. 15. But yet on the other hand, it ſeem'd lawful and uſeful when manag'd in a right manner for removing Satan, or imparing his Intereſt; for that, it was practiſed by the Lord, *Job* 1. 7, to 13. 2. 2, to 7. and Chriſt, *Luk.* 8. 28, to 33. and Angels, *Judg.* 9. and Apoſtles, *Mark.* 16. 17. *Acts* 16. 18. and in the Ages ſince, as Authentick Hiſtory declares; and may Men talk to Satan at the day of Judgment, 1 *Cor.* 6. 3.

6. 3. then why not now? And may they now talk to good Angels by way of Communion? *Gen.* 19. 2. Why not then with bad ones in a way of War? And ſince Satan can underſtand Men's talk, it muſt needs make ſome impreſſions on him; and if any impreſſions, Then why not ſuch as may diſadvantage or remove him? And being on Men's bad talk to Satan, he may get advantage and prevail againſt them. Why may not good talk to him prevail againſt him, ſince things that are contrary produce contrary effects or conſequences? And can it be Satan's intereſt, to uſe ſuch talk againſt us, as is præternatural to him? Why then is it not ours to talk againſt him, as is our natural Talent and Province, or to oppoſe him with our own Weapons, when he Challenges us at them? Or ſhould Satan meet a Man in a Humane Apparition, would it not be natural? Or in ſome other reſemblances, would it not be lawful for a Man to ſpeak to him? If ſo, Why not in a *Demoniack*, as well as in ſuch other appearances? And ſome talk to Satan may be a reſiſting him; and if ſo, then ſuch talk is not only lawful, but a Duty; all ſorts of reſiſting Satan being commanded, and having no Prohibition, have further a promiſe of removing Satan annext to the uſe of every ſuch ſort, *Jam.* 4. 7. and Man's word being one of Chriſt's great Ordinances, and Weapons of our Warfare, mighty through God againſt Satan, Why may it not as our Saviour's—*It is written—remove Satan from man's body*, *Mat.* 4. 5, add 12. and the Miniſters conſulted hereon gave no judgment againſt it, but experience was for it.

On *Sept.* the 3d, Was a Faſt-day for him at the *Surey*, Satan had ſaid that he would ſpare *Dicky* Fifty days longer, but then he would carry him to Hell. Of which ſee *Octob.* the 22ds Diſcourſe; as in other Fits he ſpoke very horrible and Blaſphemous words, ſaying, *That he was God, and requiring that ſuch Worſhip ſhould be paid to him, as was due unto God.*

Sept. the 5th, Was another Faſt day for him at the *Surey*, the Meeting even in very bad Weather, being very full, and without much trouble from him, tho' in's Fits, the words that came from him, always ſounded far different from the ordinary voice of *Richard*, or of any Man that ever ſpoke in the hearing of the By-ſtanders; yea, ſometimes made ſuch a diſmal noiſe, as might be heard at a Miles diſtance, yea often there were two different Voices ſpoke in him, one moſt hollow and very hideous, the other more ſhrill and ſkreaming, yea ſometimes both of them were in him at once, as if talking one to the other, which ſeemed to be pronounced ordinarily as from his Breaſt, and oft as from a great hard round lump within his Fit ſwell'd upon his Belly or Breaſt.

Sept.

Sept. the 10th Was another Faſt-day for him at the *Surey.* Being many who in Scripture had Satan caſt from their Bodies, had him at the ſame time caſt out of their Souls: Some may hence think, that if *Richard* had not this Laſt, he could not have the Firſt; But

1. What is within mention'd ſhews the hopes there was of *Richard*'s Converſion; Tho'

2. Some things, as to his viſible Chriſtianity, ſeem not ſo well as could be deſir'd, he therein much falling ſhort of *Magdalen*, and others, whoſe Bodies were freed from Satan, as his in ſome ſort was; but tho' *Richard* upon Satan's leaving his Body, was, and is, and ever ſhould be in an unconverted State, this nevertheleſs is very conſiſtent with Satan's removal from his Body; for that Satan was removed from *Saul*'s and the *Pythones*'s Bodies, yet not from their Souls, 1 *Sam.* 16. 23. *Acts* 16. 18. and the Bodies of many mention'd in Scripture were diſpoſſeſt, whoſe Converſion was unlikely, at leaſt uncertain, *Mar.* 9. 38, to 41. *Mat.* 12. 27. and ſince many caſt out Devils who were never Converted; Why maight not ſome diſpoſſeſt by them continue ſtill Unconverted as well as they, *Mat.* 7. 22, 23. and 10. 4, 8. and ſince many had various Miracles wrought on or about them, yet were never Converted; Why might not ſome have diſpoſſeſſion wrought on them without Converſion, ſuch Miracles having as great a tendency towards Converſion, as diſpoſſeſſion has, *Luke* 17. 17, 18. *Exod.* c. 8. c 9. c. 10. 1 *King.* 13. 4, 6. 18. 24, to 41. and God's Word and Appointments only are converting, and Miracles but as proofs of them; Converſion therefore can't be expected mainly from diſpoſſeſſion or any of God's Works, which have no inſtitution or promiſe annext to them as to Converting Ordinances, yet were they ſuch Ordinances; God's Spirit ſets not in with any Ordinance whatſoever for the Converſion of all under it; How then can't be imagin'd, that it ſhould be ty'd to the Converſion of all under poſſeſſion? *Luke* 16. 31. *Acts* 13. 11, 12. *John* 3. 8. & 5. 36, to 39. & 10. 25, 26, 27, 37, 38. And what neceſſary connexion is there 'twixt Souls and Bodily Cures? Are bodily Diſtempers always removed, upon the removal of an errour or a graceleſs ſtate, from the Soul? Or, Why may'nt Satan ſometimes be, even as Diſtempers often are, remov'd from the Body, without the removal of Soul Maladies thereupon, *Pſal.* 106. 15, 43. 2 *King.* 6. 20. and ſome have been Converted before their Bodies were troubled with Satan, where ſurely Converſion could be no attendant of, or conſequent to Satan's leaving their Bodies, *Luke* 13. 16. *Job* 2. 3, 7. Altho' if a Converſion work have not yet been wrought on *Richard*, 'tis hoped he may yet attain thereunto, being ſome who continu'd Unconverted, whilſt

under Miracles, were notwithstanding Converted afterwards, *John* 5. 9, to 18. *Acts* 2. 36, 37. and being it is his greatest concernment to make sure that his Conversion be sound, which if it prove not, it may be more tolerable for *Tyre* or *Sidon* at the day of Judgment, than for him, *For if the mighty works which was done on him, had been done on them, they might have repented long ago in sackcloth and ashes*, Mat. 11. 21.

On *Sept.* the 19th, Whilst the Ministers were at the *Surey*, *Richard* was in a Fit, and Satan had in his Fit told of a Parchment Contract which *Dicky* entred into with him: Of which see *Octob.* the 18ths Discourse. And *Richard* had dealt unworthily with the Ministers, in signifying behind their back, either by Letter, or otherwise, that he got no good by them, but grew weary of their pains, as he had all along manifested his forwardness, and desires for their proceeding thus far, so he then confest his fault, and with his Father besought them to go on as they had begun.

On *Sept.* the 26th, Was a Fast-day for him at the *Surey*, Mr. *Jolly's* Discourse, was to clear their Call and Conduct in this Work, and the Reverend Mr. *O. Heywood's* on 1 *John* 3. *v.* 8. as upon other days, the Reverend Mr. *Frankland*, Mr. *Pendlebury*, and others assisted upon the desires of *Richard* and of the rest, the said *Carrington* staid all night as formerly; but meddled not with so weighty a province as speaking to Satan, while the other Ministers were present, without their order or example, they then and at most other times forbearing any Speeches to, or Conferences with Satan; but being what happen'd on such Conference Nights, may be perceiv'd by the more large description of the past Nights Conflicts; therefore what passed in this or other such Nights shall be more briefly declared, so as very many considerable things yet unmention'd shall be past by, and if already mentioned shall be no more so, though they were done frequently by *Richard*. This Nights raging Fits of the *Demoniack* seem'd different from the former, a voice in, or from him, and something about him, and a pertinacious insolency and defiance of all methods for removing Satan, seeming otherwise then formerly, when the said Ministers last left him, who in his first raging Fit did say, Tell me Satan, how thou troublest *Richard*; And dost thou do this meerly by thine own immediate acting, in or about him, or by ill humors disorder'd in him, or infused into him, or by outward Agents or Assistances about him? Satan as with an insulting scornfulness and haughty fierceness answered, *Thou may'st as well spare thy pains about him, and remove a Mountain from its roots as me from him*; said the Minister, I am sure that Faith can drive

drive thee hence, though thou be more unremoveable than a Mountain, *Mat.* 17. *v.* 20. The Son of Peace ſhall I truſt bruiſe thee under our Feet ſhortly, *Rom.* 16. 20. I truſt that God will ſtand with us and ſtrengthen us, ſo that he ſhall be delivered out of the mouth of the roaring Lyon, 2 *Tim.* 4, 17. And I wait, till the Lord Jeſus ſhall ſay unto thee, the Lord rebuke thee O Satan! The Lord that hath choſen *Jeruſalem* rebuke thee; Is not this a Brand pluckt out of the Fire, *Zach.* 3. *v.* 2. Satan anſwer'd, *It were better for thee to forbear, for I am ſure, that he is certainly mine own, and in ſpite of thee, and all thy partakers; I will do what I will with him, and carry him to Hell at my pleaſure.* The Miniſter anſwered, Poor Satan! Nothing is thine own but Sin and Hell, and thy Slaves already doom'd thereunto. How does it appear that he is ſo doom'd? What! Becauſe thou art permitted to trouble him? Art thou hence ſure, that thou ſhalt get him to Hell? No! no! for ſo the Devil would have been ſure of *Job* and of the *Syrophenician* Daughter, whom they were allowed to trouble; but thou thy ſelf knoweſt how perfectly Deſpotical, Arbitrary and Imperial Chriſt's Government is, and how by the leaſt beck of his Will, he works the greateſt Changes and Revolutions throughout the Worlds, in a Moment, turning all Creature-wheels hither and thither, with as much freedom and eaſe, as if they were but one ſingle Wheel in his hand, *Ezek.* 10. 13. thy title to and tenure of him is but diſputable uſurped and precarious, and may e're long be loſt to the Abſolute Power and Soveraign Pleaſure of the Head over all Principalities and Powers, Mightineſſes and Dominions, *Epheſians* 1. 21, 22. and thou or the ſtouteſt, ſo that Legions among ye, cannot ſtay in Humane Bodies or Souls one Moment longer than his effectual Call, by which haſt not thou been caſt out of many a Soul, that thou haſt been as ſure of, as thou art of him; Why then mayſt thou not ſoon be turned out hence, yea perhaps the very Sword is juſt now iſſuing out from him to pack thee hence ſuddenly; mark, is it not now a hurling thee out, ſo that inſtead of thy being ſure of him, he e're long may ſit on the Bench at Chriſt's right hand to demand the Judgments againſt thee, for now troubling him, where we likewiſe may joyn our Teſtimonies as *Eve* did, *Gen.* 3. 13, to 16. againſt thy Oaths, Lies, Blaſphemies, and Curſes, and attempts to beguile us, which may further bruiſe thy head, and aggravate thy deſtruction. Satan anſwer'd; *Let me alone,* Carliſle, *art thou come again to torment me? have done, or I will tear thee in pieces and be thy death:* Said the Miniſter, let him come; I will not through the Lord's help give place to the Devil, *Eph.* 4. 27. *Let the Lord do with me what ſeemeth*

him good, tho' he ſlay me, yet I will truſt in him; but if the Gates of Hell were all opened, and all therein might be ſaved thro' their killing of me, ſo that they with all their fellows on Earth ſhould conſpire to deſtroy me, they could do nothing againſt me, if the Lord be for me, as I truſt he is, *Rom.*8.31. during which words he fell into a dead Fit, but ſoon raging again. He gradually was reduced to yield much to what was requir'd and to anſwer what was demanded of him, tho' ſeemingly very much againſt his will, as to inſtance; the Miniſter ſaid, What right is it that thou tells of, Satan, or what Commiſſion haſt thou to trouble *Richard* thus? Satan anſwred, *My right to and troubling of him ſhall laſt for ever, and I will e're long produce to thee my Commiſſion againſt him.* The Miniſter anſwered, Tho' for a ſmall moment the Lord has forſaken him in a little wrath, yet with Everlaſting kindneſs may he have great mercy on him, *Iſa.*54.7,8. So that inſtead of thy troubling him for ever, e're long he may be the Temple of the Holy Ghoſt, the Habitation of God, and fill'd with all the fulneſs of God; And when the Lord grant any ſuch Commiſſions as thou telleſt of, that are without any Limitation to laſt for ever? *Job* 1.12. and 2.6. and yet if thou doſt not ſtand to thy word, and produce to me ſuch a Comiſſion, art not thou a Lyer. Satan anſwered, *His ſins have given me ſuch ſure hold of him, that ſay, what thou wilt, and do what thou canſt againſt me, I will trouble him for ever.* Said the Miniſter, What ſins canſt thou charge him with that are unpardonable? What knoweſt thou, but the Lord will ſave, and not make a full end of him; and tho' his wounds be incurable, and his bruiſe grievous, yet is there none to plead his cauſe, that they may be bound up? And are there no healing Medicines? What tho' the Lord hath wounded him with the wound of an Enemy, with the Chaſtiſement of a cruel one? What tho' his ſorrow is incurable, and the Lord hath done theſe things unto him for the multitude of his iniquities, and becauſe his, and the Country ſins were increaſed, yet the Lord may reſtore him health, whom thou calleſt caſt away, and may heal him of his Wounds, and forgive his Sins, and ſpoil thee, for thy ſpoiling him, *Jer.*30.10. to 18. therefore tell me no more of thy holding him for ever, but tell me for how long were thou empowred to trouble him by the Commiſſion which thou telleſt of: Satan anſwered, *For Eighteen Months.* Said the Miniſter, Thou then recedeſt from thy Boaſts of being ſure of him for ever, and being thou haſt given ground thus far, why maiſt thou not be forc'd to give up all thy ground in him e're long, and being thou acknowledgeſt thou muſt part with him, tell me likewiſe how thou gotteſt firſt hold of him. Satan anſwered, *Wilt thou ſtill be my Tormentor, ever*

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preſſing me to tell more. The Miniſter anſwered, Thou art like to be preſt further unleſs thou get hence; had *Richard* ſome bodily Diſtemper that occaſioned thy ſeizing him, or diſt thou come into him through ſome plot among the Devils; or had ſome malicious Witch a ſpite againſt him, ſo as to ſend thee for executing her revenge on him; or did ſome pretendedly Religious Wizards ſend thee on him, that by caſting thee from him again, they might gain honour to themſelves, and him and others to their ſide; or did *Richard* give himſelf to thee, or enter into any Promiſe or Covenant with thee through which thou thus puniſheſt him. Satan oft anſwered, *I will not tell thee.* The Miniſter ſtill purſued that ſaid Queſtion, Was it through Diſeaſe or Combination, that thou didſt get this power over him? I mean not to leave thee, till thou tell me this, therefore without further delay or evaſion, declare what it was that occaſioned thy firſt troubling of him thus. Satan with a ſeeming Reluctancy and great Conſternation cried out; *A wiſh, and a Vow.* Said the Miniſter, What Wiſh and Vow was that? Satan anſwered, *Dicky wiſht he might be a good Dancer,* ſaying, *He'd give himſelf to the Devil, might he but excel others in Dancing*; upon which many of the By-ſtanders ſtruck with wonder, declared how they heard *Richard* ſpeak thoſe words, when he having a mind to dance with a Young Woman, becauſe he could not dance well, another that could dance better, was prefer'd before him; Dancing then being much labour'd after, and prided in their way as a rare Accomplishment. Upon which the *Demoniack* ſeem'd as in a dejected and forlorn condition: And the Miniſter ſaid, If this be all Satan which gives thee Claim to *Richard,* there ſeems a door of hope in his achor vale of trouble, for if he could, and did give himſelf away to thee by Vow or otherwiſe, ſuch gift however may be redeem'd or reſcued from thee, as the Womans Vow diſallowed by her Husband was void; *Her Husband bore its iniquity, and the Lord forgave it, Numb.* 30. 5, 8, 15. So he may be betrothed to Chriſt, *Hoſ.* 2. 16, 19. Who nulling ſuch a Vow, and bearing its Iniquity it ſhall be pardon'd, ſuch Vows being better broken than kept, and when broken, pardonable among other horrid Sins, 1 *Sam.* 25. 22, 34, 39. And why maiſt not thou trouble others, who revoke other Vows as well as him for breaking this, for I doubt not he's for reverſing this Vow if ever he made it, now willinger to want ſuch Dancing skill than to pay ſo dear for it. And being thou ſtill breakeſt thy Bargains with all thy Slaves, promiſing them eaſe in thy ways, *Luke* 12. 18. which they never met with; How canſt thou tie him to his Vow on his rejecting it? Satan anſwered, *I will tell*

up my Sister Ishcol *against thee*; upon which the By-standers cried out, see where the Mouse that is used to haunt him, runs circling about his feet, and now it drops as into the Ground, so as it can be no more seen. Upon which the *Demoniack* was as thrown down with his Mouth to that very spot of Ground where the said Mouse, or Imp seem'd to disappear, he was whispering there unintelligibly to something that was neither seen nor heard. Then the Minister said, What art thou mumbling or muttering about Satan? Or what does thy Sister *Ishcol* say to thee? The *Demoniack* at last raised up again, said, *She tells me, that at one time or other, when she gets thee by her self, she will destroy thee:* Said the Minister, Why tell'st thou me of he and she; now of thy Sister, and at other times of thy Brother, since there are no different Sexes among Devils? *Luke* 20. 35, 36. And why call'st thou her *Ishcol*, and him *Lampas*, and another *Nicholas*, as if every Devil had a peculiar Name decyphering his Nature, if so, then what is thy Name? Satan answered, *Apollyon.* Said the Minister, your Names seem rightly to suit your Natures, you being all for Conquering, Destroying and Burning all Men; But why tells *Ishcol* of her getting or leading me by my self, and then destroying me? I trust the Lord shall guide me on every side, 2 *Chron.* 32. 22. and he will guide me even until death, *Psal.* 48. 14. so as I shan't be left to her conduct. And has not every good Christian as strong an hedge of protection about him, when he is got alone, as when he is in company? *Job* 1. 5, 10. Had she power to destroy me? Why cannot she do it now? What could this Company do to hinder her? Were she the weakest Devil among you? And were all Men on Earth here to defend me from her, tho' all their Bones were as pieces of Brass, or barrs of Iron, yet had I no stronger guard than these? Oh! How should I tremble for fear of her, but in this day shall this Song be sung; *Salvation will God appoint for walls and bulwarks, I'll trust in the Lord for ever, for in the Lord* Jehovah *is everlasting strength,* Isa. 26. 14. and whether I be alone or in company, Oh! how secure am I, and out of the reach of the fiercest Devils, whilst the Lord hath a matchless Power, and Faithfulness, and a mighty Arm, and strong is his Hand, and high is his right hand about me, *Psal.* 89. 8. 13. The Minister thus proceeding, the *Demoniack* fell down, and coming out of his Fit, did cry out, *Haste, give me some drink, quickly any thing to drink, there is as a fiery furnace in me, that almost smothers me.*

On *Octob.* the 10th 89, Mr. *Carrington* came to the *Surey*, being the day before the other Ministers had appointed to be there; for that on Conference Night last before Satan seem'd to yield before him, whence he strongly hoped that Satan could not withstand such

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Conflicts two Nights and Days together, when in the *Demoniack's* raging Fits, Satan burſt out into affrighting Blaſphemies, and the Miniſter anſwered, One may know, Satan! what Country thou art of by thy Hell-language. One would wonder, that thou ſhouldſt be ſo obſequious to Chriſt on Earth, and then ſo believe in, and tremble at, a Juſt Omnipreſent dreadful God, and yet now ſhouldſt talk ſuch things againſt him as make us tremble far more at them, then at thy menaces againſt us; And doſt thou think ſuch Sins to be ſtill deſireable and worth thy committing, who haſt ſo infinitely loſt and ſuffer'd by them? Satan anſwered, *Sin is my trade and diverſion, and ſhall be thine, and I will make thy life moſt wretched, if thou refuſe it.* The Miniſter anſwered, wretched indeed ſhould I be, were I Maſter of that Trade; and woful is thy caſe, if Sin can be any, or is the only diverſion therein, that thy Diverſion being infinitely more wretched than thou canſt make me on my leaving Sin, and cleaving to Chriſt, the prevailing of whoſe Intereſt and ſo the ruine of thine is at leaſt as dear to me as my future, and dearer than my temporal intereſt; ſo that the wretchedneſſes thou threatens me with on this ſcore, are a grace, I am infinitely unworthy of, *Acts* 5. 41. *Phil.* 1. 7, 29. Oh! how infinitely more light and eaſie are the heavieſt loads in Chriſts Burden, and ſharpeſt Thorns in his Yoke, than the gentleſt weights and ſtings in the leaſt ſin, *Mat.* 11. 28, 30. the leaſt taſt of the ſweeteſt Sin, being more intolerable to Chriſt then all Hell beſides; and as he rejected all the Sins thou didſt, or couldſt offer him, ſo would I more gladly then I would eat, when hungry, *Luk.* 4. 2, 6. being more afraid of ſin than I am of thee, dreading leſt it ſhould be too hard for me, as it was for thee and fellow Angels, who excel'd in ſtrength, yet could not hinder its rapacious talons from faſtening on ye, and dragging ye out of Heaven; yea ſo hateful have I found iniquity to be, *Pſal.* 36. 2. that were it in Heaven, I would not be there, but rather in Hell, if Sin were not there, *Job* 36. 23. Nay if there were no way nor ſtate, wherein I might be without ſin, I would not be any where, ſaying with *Job* chap. 7. 15, 16. *My ſoul choſeth death rather than life, I hate it, I would not live always; Let me alone, for my days are vanity.* Said Satan, *My Tormentor, I told thee, I would ſhew thee my Commiſſion as thou oft requireddſt, ſee, here it is*; upon which the *Demoniack* vomited to the Miniſter a piece of Paper, all very much wet, cloſe wrapt up in a round lump; ſaid the Miniſter, Where hadſt thou this, which thou calleſt thy Commiſſion? Or what is in ſhort the Contents of it? Satan anſwered, *Read it, if thou wouldſt know, for thou art like to know no more of me but what thou findeſt there; What canſt thou not underſtand*

derſtand it? I think I have given thee ſomething to ſtudy on; upon which he very ſcornfully vapor'd by inſulting Words, Geſtures, and wild Pranks, eſpecially by Dancing, wherein he excelled all that the Spectatours had ſeen, or heard of, and probably all that mere Mortals could perform, and though the *Demoniack* before and after, and out of ſuch Fits, could ſcarce Dance at all, or but very ſorrily, yet in them he oft for ſix or ſeven times together leapt up ſo, as that part of his Legs might be ſeen ſhaking and quavering above the heads of the People, from which heights he oft fell down on his knees, which he long ſhivered and traverſt on the ground, at leaſt as nimbly as other Men can twinckle or ſparkle their Fingers, thence ſpringing up in to's high leaps again, and then falling on his Feet, which ſeem'd to reach the Earth, but with the gentleſt and ſcarce perceivable touches, when he made his higheſt leaps. How wondrous then were the movements of his Feet and deportment of his Body, whilſt he did not leap, and every ſort and part of his Dances ſeemed chained to ſome Tunes or Meaſures, and regulated in conformity to ſome Muſick which none there heard, and all ſeem'd to be done with ſo much freedom and eaſe, that tho' continued one or more hours, his Body ſeem'd no more ſpent, or tired, or out of breath, then at the beginning of them; and ſo obſtinate was he in perſuing his Dances, that many offering to hinder them were not able, till the Miniſters diſcourſe ſeem'd at laſt to break them off more than all their forces; the Miniſter ſaying, What Satan, is this the Dancing that *Richard* gave himſelf to thee for? And did his Wiſh thou telleſt of, bind thee to do no more than this for ſo great a purchaſe as thy ſeizing him. No, no, this anſwers not his Vow for his being a good Dancer; for ſurely his Wiſh was that he might Dance well meerly of himſelf, without thy painting or actuating his Limbs, or Dancing in and for him. Surely he wiſht to Dance when he pleaſed alone, or with others, and not when thou pleaſeſt, ſo that no others dare Dance with him. Surely he wiſht to Dance for his diverſion, and not that Dancing ſhould be his Puniſhment, and why could not he Dance out of his fits as well as in them, were he a good Dancer as he wiſht, and is not therefore thy ſeizing him without giving him his ſaid wiſh, a wronging of him juſt like thy cheats in other caſes, as when thou offereſt the World and its Kingdoms, Powers, and Glories to ſuch as will Worſhip thee, *Luke* 4.5,6,7. How doſt thou delude ſuch Worſhippers, ſome of them, whom thou giveſt moſt to, finding all empty, fading, cloying, vexing, and ſo far ſhort of what thou promiſedſt, and they look'd for; and others of them, are put off with ſcanty parcels of what thou flatter'dſt them

them with, ſcarce getting Hutts for their Heads, Scraps for their Bellies, Raggs for their Backs, and Graves for their Corpſes, but think not thus to impoſe on him, ſince thy part in the Vow or Bargain thou telleſt of is not kept by thee, as aboveſaid; it muſt needs be void, and he now free from it: ſo as you having thence no part nor lot in him, ceaſe Dancing Satan and be gone from him; upon which the *Demoniack* forbore Dancing for a while, walking very haſtily and angerly too and fro, till at laſt he fell to Dancing again, the Miniſter ſaid, Canſt thou Dance no better? Ranſack the old Records of all paſt times and places in thy memory; Canſt thou not there find out ſome other way of finer trampling, pump thine invention dry? Cannot that univerſal Seed-plot of ſubtle Wiles and Stratagems ſpring up one new method of cutting Capers? Is this the top of skill and pride to ſhuffle feet, and brandiſh knees thus, and to trip like a Doe, and skip like a Squirrel, and wherein differs thy leapings from the hoppings of a Frogg, or bounces of a Goat, or friskings of a Dog, or geſticulations of a Monkey? And cannot a Palſey ſhake ſuch a looſe Leg as that? Doſt not thou twirle like a Calf that has the turn, and twitch up thy Houghs juſt like a ſpring hault fit, or does the thoughts of thy treading of the Wine-preſs of the fierceneſs of the Almighties Wrath, *Rev.* 19. 15. ſtrike thee into ſuch Convulſions as toſs and diſtort, and jert thee thus? Or does thy walking on the burning Coals of his Fury make thee ſtartle, and fling, and ſprent ſo wretchedly? During this Diſcourſe, the *Demoniack* ſeem'd ſometimes as put out of his Dances, till he fell into his dead Fit, whence ariſing, he fell to Dancing again; the Miniſter ſaying, Is this a time for thee to Dance in, when the other Devils are a trembling, haſt not thou heard the News, ſo ſad and fatal to them and thee, that the great day of the Lord is near? It is near, and haſteth greatly, even the Voice of the day of the Lord, the day of Wrath, and fiery jealouſie, of trouble and diſtreſs, of waſtneſs and deſolation, of thick clouds and gloomineſs, *Zeph.* 1. 14, 15. Mark! mark! Satan, doſt not thou ſee the Angel coming down from Heaven, *Having the key of the bottomleſs pit, and a great chain in his hand, laying hold on the Dragon the old Serpent the Devil and Satan, and binding and caſting them into the bottomleſs pit, where he will ſhut, and ſeal, and keep you up from deceiving or troubling men on Earth, Rev.* 20. 1, 2, 3. So that thou ſhalt no longer tell, that the World and its Kingdom, Power and Glory is deliver'd to thee, and to whomſoever thou wilt thou giveſt it, *Luke* 9. 6, 7. and that thou wilt give it Chriſt upon his Worſhipping thee? No, no, it ſhall be his, whether thou wilt or no, for behold he cometh with Fire, and with his Chariots like a Whirle-wind to

render his anger with fury, and his rebukes with flames of Fire, to take unto him his great power, and to reign for ever and ever, and to extend his Churches peace as a River, and her glory, as a ſtream flowing over the Earth, as the Waters cover the Sea, ſatisfying his People with joy and gladneſs, delights and ſatisfying conſolations for the abundance of her glory, *Rev.* 11. 15, 17. and 10. 7. *Iſa.* 66. 10, to 16. and notwithſtanding your Plots againſt the Firſt and Second *Adam*, and all your devices to hinder his coming: *Behold he comes quickly, and his reward is with him*, *Rev.* 22. 12. And ſhould ye pray to him, as when he was on Earth, *Mat.* 8. 29. *Luke* 8. 28. to ſtay the Wheels of his Chariots? And ſhould ye beg more earneſtly, than ever any dying Man did for a few moments longer out of Hell? *yet ſurely he will not tarry*, *Hab.* 2. 3. And art thou like the Malefactor on the Gallows ready to be turned off the Ladder, and yet deſperately danceſt and frolickeſt about the Mouth of the Fiery Lake, that thou art a ſinking into? Upon this the *Demoniack* was hurled into a long dead Fit, whence as he recover'd, he cry'd out, *My Fit returneth next Morning at Seven a Clock.* And juſt before the Miniſter entred on this Nights Work, he was told of ſeveral Gentlemens coming on purpoſe to ridicule and diſcompoſe him, inſtead of which they at the end thereof, openly thank him for the ſatisfaction and aſſurance they had thence received of *Richard*'s being actuated by Satan, which before they queſtioned. After which the Paper vomited by the *Demoniack* was unfolded and dryed by the Fire, whereon was written much Greek, and other Letters or Charracters which none then there underſtood; one ſentence whereof was this. Ὁ θεὸς 600 αὐτὸν θύσει ἐν ποταμῷ ἀθθὶν; which was put in a Diary for that 600, the Figures therein, ſeem'd to refer to the whole number of days that were to paſs betwixt *Richard*'s firſt trouble, and the time when the Lord would plunge him in the Lake of burning as the ſaid paper threatned. On the remainder of which Night the Miniſter lay near a Mile off the *Surey* with an ingenious Gentleman, to whom ſeveral Arguments were long urged, for proving that *Richard*'s Affliction was thro' Satans poſſeſſing him; he frequently anſwering, *I cannot believe that it is thro' poſſeſſion.* Early next Morning, whilſt the ſaid Gentlemen ſeem'd to be aſleep, the Miniſter little thinking of ſuch Devil Spectators, as he afterwards heard of, put his Mouth to the Water in a Baſon that was on a ſeat behind a Curtain cloſe by the Beds-head, and waſht it, ſo as the ſaid Gentleman could ſcarce have ſeen thro' the Curtain had he then been awake; after which he went privately thence to the *Surey* to wraſtle againſt Satan in the ſaid Fit, before the other ſaid Miniſters were to come thither. In which Fit, Satan burſt out into his

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uſual bravadoes; ſaying, *Doſt thou again trouble me, after thou haſt ſeen my Commiſſion, which thou doſt either underſtand, and ſo thou knowſt it is in vain to oppoſe me, or elſe thou art ignorant, and ſo unfit to deal with me?* Said the Miniſter, The Commiſſion thou telleſt of, threatens that the Lord will put him in the burning Lake, How couldſt thou know this Satan? Haſt thou lookt into the Book of Life, and found *Richard*'s Name, even as thine own awanting there? Or does the Lord reveal ſuch Secrets to thee. Nay ſurely the Lord never gave thee this Commiſſion which I ſhall reckon among thy uſual vain gloryings, unleſs thou ſhew how it empowers thee to trouble him here, or to get him to Hell; And what good would it do thee to get him, or others to Hell, ſo as ſhould make thee thus inſatiably deſire them thither? Would not they rather be to thee, as *Dives*'s Brethren to him, enraging rather then aſſwaging thy Hell Flames? What wouldſt thou do with them, if thou hadſt them there? Satan anſwered, *I would treat them with Puddings and Browes, and as for* B. O' th' B. *there's a Chair of State prepared in Hell for him, and thy unbelieving Bed-fellow* B. *ſhall follow him*; on which the Miniſter was doubly ſurpriz'd, partly thro' Satan's thus naming his Bed-fellow, tho' they at the *Surey* then knew not that he had any Bed-fellow; much leſs, that he lay with Mr. *B.* that piece of a Night, eſpecially for that Satan ſtiled him unbelieving, tho' no Mortal except the two ſaid Bed fellows did know of their ſaid arguing about *Richard*'s poſſeſſion; nor did then know of the ſaid Mr. *B*'s anſwering of it; I cannot believe it, which was the more conſiderable for that the main Argument preſt that Night for proving the ſaid poſſeſſion, was the *Demoniack*'s diſcovering things utterly unknowable to meer Mortals, of which the Miniſter gave Mr. *B.* ſeveral Inſtances, and as if Satan would leave no room for disbelief, and inforce the ſaid Arguments into a Demonſtration. He adds freſh Inſtances, diſcovering even above Humane capacity what happened ſo very ſecretly but a few hours before at ſuch a diſtance, and that about Mr. *B*'s own Arguings againſt ſuch Diſcoveries. The Miniſter however anſwered Satan, Doſt thou ſtill entertain me with ſuch unproved Narrations about thy having this Perſon, and the other in Hell, as thou didſt about having *Richard* and me thither; but praiſed be the Lord for ever, for ſome Golden Moments, which we have yet out of Hell, wherein we may wait and ſtrive, *That the Lord may deliver us from all our Tranſgreſſions,* Pſal. 39. 7, 8 *and from the Wrath to come, and pardon and take away our ſin, and preſerve us from all evil, from this time forth, and for ever,* Job 7. 2. 2 Theſ. 1. 10. Pſal. 12. 1, 7, 8. And ſurely thy threatning us as *Jonah* did *Nineveh*, will ſet us a repenting, *So iniquity ſhall not be our ruine,*

Ezek. 18. 30. *But the Lord ſhall deliver us from every evil work, and preſerve us unto his heavenly kingdom, to whom be glory for ever and ever,* 2 Tim. 4. 18. Satan anſwered, *Have not I oft told thee, that all thy endeavours cannot prevail againſt me, eſpecially not to day, for that thou com'ſt not hither faſting.* The Miniſter affirmed, he was then faſting, Satan denied it; and thus they interchangeably affirmed and denied, and contradicted each other about ſix times, till the Miniſter ſaid, *Thou art the father of lies, and a murderer from the beginning, and abode not in the truth, becauſe there is no truth in thee: When thou ſpeakeſt a lie, thou ſpeakeſt of thine own, for thou art a lier, and the father of lies,* John 8. 44. and therefore what I ſay, is truth, and what thou ſay'ſt, is falſhood, and muſt needs appear ſo, unleſs thou proveſt the contrary: On which the *Demoniack* ſtood a while trembling as in a muſe, till he was ſuddenly turned with his face towards the wall, ſo intenſely and greedily poring thereon, and beckning thereunto, as if he converſt with ſomething therein. The Miniſter ſaid, Why doſt thou apply thy ſelf as to ſomething unſeen to us when thou art at a loſs? And what doſt thou then mean by thy mumbling, ſometimes with thy face to the Earth; and ſometimes whiſpering in a Corner; and ſometimes muttering, or making ſigns towards the Wall; Doſt thou then ſee ſome other Devil that thou then talkſt too? And what parly haſt thou now with the Devil in the Wall there? And what news doth he bring thee? Satan anſwered, *He tells me that my words are true, and thine falſe, for that thou art not faſting*; for he ſays, *thou didſt ſup ſome water behind the Curtain of the Bed before thou cameſt out of thy Chamber this Morning.* The Miniſter was again ſurpriſed to find ſomething in the Wall, tell of that which Satan in *Richard* ſeemed before not to know of, and which no Mortal did then know of, except the Miniſter himſelf as is aboveſaid; who anſwer'd, I perceive, thou telleſt nothing of what paſſed in my Chamber to Night, from thy own knowledge; elſe what need was there of thy telling, what he in the Wall ſays, and beſides the Intelligence he gave thee, at firſt about my not faſting was but by halves, elſe what need hadſt thou to ask him now, what it was that broke my Faſt; and beſides he in the Wall there either obſerved me negligently in the Chamber, not minding how I put the Water out of my Mouth there as well as into it, or elſe he ſlanders me maliciouſly now in reporting that I broke my Faſt with the ſaid Water, which I did not, and ſo he is not only an Accuſer of the Brethren, *Rev.* 12. 10. but a falſe Accuſer, *Job* 1. 11. 2. 5. for I tell thee, one drop of that Water did not go down my throat, and ſo I did not thereby break my Faſt, let him in the Wall, or any Devil among ye all deny this if he can. Beſides,

ſides, Why do ye Devils publiſh what paſſes ſecretly in my Chamber, being ye report not what paſſages ye ſee in other Mens Chambers? And what Devil is that there that was ſo buſie to Night, in remarking what was ſaid and done in my Chamber? Satan anſwered, *He is my Couſin* Melampus. The Miniſter anſwered, I will labour, that good Angels may be incharged with and incamped about me, *Pſal.* 91. 11. and that I may be hid in the ſecret of Gods preſence, having the Lord for my Habitation, *ver.* 9. and dwelling in the ſecret place of the moſt High, *ver.* 1. who ſurely ſhall deliver me from the ſnare of the Fowler, *ver.* 3. So that neither *Melampus* nor any of you ſhall haunt my Chamber, or come nigh my dwelling, *ver.* 10. But why doſt thou tell me ſometimes of thy Brother *Lampas* and Siſter *Iſhcol*, and now of thy Couſin *Melampus*, as if there were ſome Kindred among ye? Surely it is but ſome baſe rank of Devils that thou art related to, and who is it that thou boaſteſt to be the very top of thy kindred; Satan anſwered, *The chief I belong to, is* Beelzebub; the Miniſter ſaid, thou owneſt then thou art but an underling Slave, and a poor diminutive one indeed, if thou be under no greater a Devil than *Beelzebub*, the Lord of Flyes, which rebellious Flyes contemn'd his Lordſhip, ſo as he could not keep them from ſucking the reekings of his Pagan Sacrifices; or becauſe he is likewiſe ſtil'd *Beelzebub*; is he alſo the Lord of dung, which indeed is too good for him to reign over, yea the very ruins of Old *Baals* Temple turn'd into a Draught-houſe, 2 *King.* 10. 27. is far too noble a Palace for his Lordſhip, yea the very Swine or Flyes are too precious for him to lodge in. How then preſumeſt thou on an Humane Body? The Miniſter thus arguing about Flyes, ſome of the Spectators as in a commotion ſaid, *See, ſee, ſome things like Flyes, are flying up into the* Demoniack's *Noſe*; but the Miniſter proceeded. How meanly employ'd is thy Prince *Beelzebub* and your ſort of Devils in dealing thus about Bodies? *Mat.* 12. 24. Are ye ſo dull and blockiſh and ſunk into Earthlings, that ye are unfit to trade with cunninger Devils about Mens Souls? And how vilely ſneaking and ſervile are ye grown, one of you taking up with the reſemblance of a Mouſe; another of you ſniveling into the appearance of a Weazil, whence horridly ugly muſt ye needs be in preferring ſuch ſoul looks before your own, and filthily unclean Spirits are ye indeed, *Luke* 4. 33. that can thus wallow in the moſt loathſom Creepers, and in the moſt defiling forms that were commanded to be had in abomination above all other, *Lev.* 11. 29, 41, 42, 43. What can ye put on no better ſhapes than thoſe? Upon which he fell into a dead Fit, whence he ſoon aroſe. Then the Miniſter ſaid, Satan, as to thy

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attempting this Youth's Body, againſt which I truſt thou ſhalt never prevail; What account wilt thou give thereof to thy Superiour Devils? look, look, Satan, Doſt not thou ſee how they glow with fiery rage againſt thee, and ſhake their threatning looks, and Sparkle out flames of Vengeance, and bend their murdering frowns like Bows to ſhoot Wrathful Arrows thro' thee, for thy being ſo long a diſpatching this their buſineſs; then, ah! how will they vex all thy powers of ſenſation, and blaſt all the Spirits, and cruſh all the ſtrengths, and rack every Article of thine Eſſence, upon thy not ſucceeding herein at laſt; and if on the one hand thou wilt be thus afflicted by them, for not ruining *Richard* throughly; How wilt thou on the other hand be tortur'd by the Lord for thy troubling him at all? Ah! then how wilt thou bear his ſhowers of ſnares of Fire and Brimſtone, and horrible Tempeſts, *Pſal.* 11. 6. when his terrours ſhall take hold of thee as Waters, and as ſtormy Eaſt winds ſhall hurl thee away, and God ſhall caſt on thee and not ſpare, ſo as thou would fain flee out of his hand, *Job.* 27. 20, to 23. yet if to eſcape his Wrath thou ſhouldſt flee to the utmoſt parts of the Sea, or ſhouldſt hide thy ſelf in Rocks from the Face of him that ſits on the Throne; or ſhouldſt thou ſoar among the Stars, or make thy Bed in Hell, and ſhroud thy ſelf in the Abyſſe of Impenetrable obſcurity, yet his Spirit and preſence would find thee out for Deſtructions in the great Day of his Wrath, then who among ye, will be able to ſtand, *Rev.* 6. 16, 17. *Pſal* 139. 7, to the 12. *Who among ye, can dwell with the everlaſting burnings of devouring fire,* Iſa. 33. 14. *When the whirlwind of the Lord ſhall go out with fury, and that continuing whirlwind ſhall fall with pain on thy wicked head,* Jer. 30. 23. *So as may make thee cry out bitterly. Let not the Lord regard this eternal day, but let the blackneſs of the thickneſs of darkneſs dwell upon it, and the ſhadows of death ſtain it, ſo as may terrifie it out of the number of dayes,* Job 3. 4, 5, 6. On which he was hurled down as dead, and afterwards recovered.

Octob. the 11th 89, Was prefixt to be a Faſt-day for him at the *Surey*, as is before-mentioned; whither the other Miniſters did alſo come on that very Morning, when the laſt mentioned Conference with and Fit of the *Demoniack* was newly over; on which day multitudes flockt thither as formerly, many of them coming from far, and many all along ſeemed wrought on by that Providence and the Ordinances together, as appear'd from the ſeveral Lectures that thro' this occaſion, were deſired to be ſet up by the ſaid Miniſters, where there had been none before: Moreover on this day, as alſo at ſome other times, *Richard* whilſt out of his Fits, ſeemed very ſerious and attentive at the Preaching of the Word by Mr. *Jolly*, ſtill looking in his

his Bible for the proofs refer'd to, and alſo ſeem'd very devout at the Miniſters Prayers; yea, he oft borrow'd Godly Books of them, reading them in private, and praying by himſelf, yea ſometimes in company with bitter tears, confeſſing and renouncing his Sins, and Mourning, for that the Lord had made him ſuch a publick Spectacle of his juſt Judgments, and importunately craving mercy vehemently; crying out, *Ye Miniſters if ye can do any thing, help me, I truſt to be delivered by your Labours under God, or no way at all.* Inſomuch that ſometimes the Miniſters had great hopes that he was becoming a new Creature, and that the Lord was a giving him Faith to be healed, *Act.* 14. 9. But whilſt he was in ſuch hopeful Expreſſions of his Piety, he was ſeiz'd with his ſaid Fits, in the cloſure of which he cry'd out, *My next Fit returnes at Eight a Clock*; upon which Mr. *Jolly* and Mr. *Carrington*, at the continued deſires of thoſe at the *Surey*, did ſtay till the ſaid Fit was over, much of the time before the ſaid Eight a Clock was employ'd by Mr. *Jolly* in Diſcourſing, Expounding, Singing and Praying; during which work, Mr. *Carrington* was meditating in a retired Walk by the River *Shelder* near the *Surey*, and preparing himſelf for the ſaid Eight a Clock Conflict, having before given expreſs charge to young Mr. *G.* to call him from thence when his ſaid Fit began, but there being that Night about or above a Thouſand People, labouring to throng into the Barn, the ſaid Mr. *G.* was ſo hurry'd down the ſtream, and wedg'd in the crouds of them, that he could not thence diſingage himſelf to tell Mr. *Carrington* when *Richard*'s Fit ſeiz'd him, whence Mr. *Jolly* alone carry'd on all that Nights Work both before and thro' the ſaid Fit, which laſted near an Hour, being far ſhorter than uſual, and was all the while a raging Fit, without any dead Fits interrupting it, wherein Mr. *Jolly* ſpoke to Satan; he declined any direct diſcourſe with Mr. *Jolly*, and did either talk of other matters, then thoſe that were propoſed to him, or elſe his talk was not underſtood, for ſometimes he inſulted at Mr. *Carrington*'s not appearing, and triumphed over him, for that he encountred him not that Night as he did the Night before; and ſometimes he affirmed that *Dicky* was his own, and ſometimes he ſeem'd to ſpeak a ſort of Gibberiſh, or to ſpeak his words ſo thick, that nothing could be made of them, whilſt Mr. *Carrington* wondered that he was not call'd, and finding by his Watch, that it was paſt Eight a Clock, and hearing a horrible noiſe from the Barn, he went thitherwards, being met by ſome that came to ſeek and fetch him thither, where he came too late; for that Satan cried out as he was a coming, *Now* Carrington, *I think I have couzen'd thee, I will put a fine trick on thee, for I*

will

will have done before thou get hither. Then he became exceeding furious, and hurled them that were near him on the Ground, whence ſome of the People were likewiſe rude, ſo that ſome ſmall harm was then done to the Barn, and to ſome Perſons therein, until he came out of his Fit.

On *Octob.* the 18th, Was a Faſt-day for him at the *Surey*, notwithſtanding the Weather was extreamly bad, the uſual crouds did diſturb the Miniſters; one of them did pray earneſtly, that the Lord would remove Satan by his All-powerful word, ſaying, Satan come out of him thou Evil Spirit, get thee hence and trouble him no more; and that the Lord would effectually bid Satan be gone, and ſay, Satan, I command thee to leave this Youth, and ceaſe from afflicting him; by which words ſome Perſons there did think the Miniſter turn'd his Speech unto Satan in the midſt of Prayer. Upon which they did hint ſome diſſatisfaction very privately among themſelves, yet the Devil did publickly take notice of thoſe hints and did reflect upon ſome for them; at the cloſe of which days work, Mr. *Carrington* was deſired to ſearch a Box in *Richard*'s Chamber, for in one of *Richard*'s Fits, Satan cried out, that there was a Contract made between him and *Dicky*, for a certain time, written in Parchment, to which *Dicky* ſubſcribed *a jade* [as Satan ſtiled her] taking his hand out of Bed, and putting one or two of his Fingers to the Writing, tho' *Richard*, when out of his Fits confeſt not any thing of ſuch a Contract that he knew of, yet many ſuſpected there was ſuch a Paper or Parchment, and particularly *John Hancock* a running Horſe-keeper lying in *Standing-hay Stable* remote from the *Surey*, who once obſerved ſome there, loath to have a Box ſet before the Preaching Miniſter, which however they brought, after having haſtily empty'd it of Papers in a corner, all which when come home, he told to *Mary Sharply*, who thinking the Paper Contract ſhould be ſought for in the Box at the *Surey*, did privately deſire Mr. *John Grimſhaw*, to put Mr. *Carrington* upon the ſaid ſearch, which the ſaid Mr. *G.* did very ſecretly; upon which the ſaid Miniſter did that very Evening ſearch the ſaid Box, finding in it nothing like the ſaid Contract, but very many Papers, having very odd ſhapes and Figures prickt into them, as with Pins, and drawn upon them with Pens very ill favouredly, and uncommonly as would have appeared by one of the Papers, which the ſaid Miniſter took with him, if it had not been taken from his cuſtody as is above-ſaid. But tho' this ſearch was undertaken by the ſaid Families leave, yet whilſt it was made, there was a ſtrange Commotion, one boxing *Richard*, ſaid, *Thou Rogue, wilt thou ſuffer this? Yonder Jade has put him upon it.* Upon

on which going out, did chide the aboveſaid *M. S.* telling her, how the Knave at her Houſe had firſt occaſion'd this ſearch, ſadly threatning him and her as ſhe was going to get a Horſe-back behind her Neighbour homewards. During which brawl, *Richard*, tho' not in his uſual fit was puſht, as is above-ſaid, or hurry'd on to ſay, it ſhould go ill with ſome that Night, and he would ſend his Siſter *Iſhcol* among them, which ſo frighten'd the People then at the *Surey*, that they durſt not go home that Night, but the ſaid *M. S.* being to go over a Field, after her quitting her ſaid Neighbour's company, did in the ſaid Field hear a great rattling or claſhing noiſe, as of armed Souldiers; then ſhe ſaw great Multitudes as of Cattel run paſt her two by two, as if yoakt each other, till ſhe recovering her Spirit, prayed and ſaid, *Go vaniſh*; upon which ſhe heard or ſaw no more of them. But next Morning the ſaid running Horſe-keeper came as in a great fright to her, ſaying, *Did ſhe meet with no miſchief, as ſhe came home laſt Night?* He was ſure ſhe brought ſomething that was naught with her from the *Surey*, as he had felt to purpoſe; for that ſoon after his coming home, he being in bed in the Stable, a great weight as of Lead rowled to and fro on him, till after much ſtrugling he got his Arms out of Bed, after which ſomething elſe as an heavy Man tumbled on him, till with much ado he got his hands towards it; upon which thinking to get out of Bed to avoid ſuch further trouble, he was kept from riſing by ſomething that ſeem'd like a Sack full of Wheat to be pour'd on him out of the Sack, as from the Stable range near his Bed, till at laſt getting at liberty he could feel nothing at all that had been pour'd on his Bed.

On *Octob.* the 22th, The Faſt day for him was kept at *Alsham*, that by changing, and not divulging the place, that Meeting might have eſcaped the great confluence of People, which however did then flow in thither, and many other Conferences and Conflicts with Satan, ſuch as are aboveſaid, ſhall be paſt over for brevity ſake, tho' therein likewiſe did happen ſeveral remarkable things, as to inſtance; Satan had long before this *Octob.* the 22d, threaten'd, that upon this very day he would carry *Richard* away to Hell, as is before mention'd; and Mr. *Carrington* was ſo deſirous, that Satans ſaid threatning might be prevented, that on the Wedneſday before, *viz. Octob.* the 20th, he ſecretly by himſelf Faſted and prayed for that very purpoſe, wherein he as *Joſhua*, *Joſ.* 7. 6. fell to the Earth on his Face, with his Soul, as *David*'s bowed down to the duſt, and his Belly cleaving unto the ground, *Pſal.* 44. 25. and *Richard* as he came from the *Surey* to the ſaid Meeting, was hoiſted up in the Air, and when

the time came, for Mr. *Carrington's* praying at this *Alsham* Meeting, he was desir'd to stand at prayer so very remote from the *Demoniack*, that neither of them could hear any thing that each of them said, yet tho' the *Demoniack* had long lain in a dead fit, Satan then cry'd out very much against his Tormentor, saying, *Dicky, Thou hast this day narrowly escap'd me, and thou may'st thank my Tormentor as long as thou livest, and do for him all that lies in thy power, by way of acknowledgment, since but for him thou hadst this day been carry'd to Hell, but my Tormentor was last Wednesday upon all four, and therefore I could not now carry thee to Hell.* Besides other things mentioned in the last part of *W. Sellar's* Oath hereafter mention'd. When the said days work was over, some of the Spectators askt Mr. *Carrington*, whether on the said Wednesday he had not fallen off his Horse, or how he then came to be on all four, as the Devil had told, to whom he was loath to speak of such a Secret, *Mat. 6. 6, 18.* But considering the wonderfulness of Satan's discovering such a Design, and Time and Posture of a Prayer, put up at so many Miles distance, and then utterly unknown to any Mortal besides the said Minister himself, he hop'd it might be useful to acknowledge it as is above-said. Besides his dead Fits continuing sometimes about an hour or more after the Ministers Fast-day work was over, many hundreds who could not come near him, during the said Exercises; did after them still flock about him to feel or observe how his Body was sometimes as light, or lighter than a Feather, and in the same hour as heavy or heavier than Lead, and how he seem'd so very lifeless that on diligent tryal, no beating of his Pulse, nor breathing at his Mouth or Nostrils could be perceived, nor any Sense or Motion in him upon their lugging, thumping, or pinching of him, whilst he still retained his natural warmth and freshness, and how his Joints were stiff, and his Arms and other parts of him inflexible, and how a round hard lump of flesh, as some thought near the bigness of a Mans Head, and as others say about the bigness of a Mans Fist, suddenly did roul or was puft up on his Belly or Breast, out of which Satan spoke several Noises and Voices; as to instance, A Stranger wholly unknown at the *Surey*, laying his hand on the said lump, these words came out of it, *Tho' thou be a Doctor of Physick, thou canst not help* Dicky, *for none but Doctors of Divinity, can do him any good*; Upon which the said Stranger being askt, who he was, confest, that he was a Physician new come from *Holland*, the said lump being instantly flat again, as soon as the said Fit was over. Besides the Ministers hoping that Satan could not long withstand them more closely opposed, resolved to observe three days in one Week to the said purpose, *viz.* Wednesday, Thursday, and

and Friday, allotting two of them to observe it of the said days, and particularly Mr. *Carrington* to be one of the two that was to carry on the said Friday work, but Mr. *Carrington* afterwards finding that he could not observe the said Friday, came within four Miles of the *Surey*, late on the Tuesday Evening before it, that he might assist at the said Wednesday work, and get some other in his stead for the said Friday work; and tho' the said Minister did thus take up his said Lodgings, then utterly unknown to any Mortal at the *Surey*, and quite contrary to all their expectations, who never lookt for him, till the said Friday, yet the *Demoniack* being in a Fit on the said Tuesday Evening, seemed to have two Devils, or at least two contrary Voices talking to, and opposing of each other in him; one Voice in him, crying out to the other, *Hold, hold, do not vomit up that scroule of paper yet, for my Tormentor is coming, and is got within four Miles of this place.* The other answered, *I value him not, I will cast it out now.* The other reply'd, *Thou shalt not, for* Carrington *will be here early next Morning, and it shall be kept to be cast at him.* Thus they long wrangled, and the said Minister coming to the *Surey* on the said Wednesday Morning, was askt by very many there, where he lay that Night, which falling out as Satan had before told them, they were amazed, and he confronting Satan in that Morning Fit, Satan vomited up the said Paper at him, as was threatned; and in a Fit which the *Demoniak* had in the Night, Mr. *Waddinton* joyn'd with the said Minister in the encountring of Satan, who did rage and storm more furiously than ordinarily, whilst Mr. *Waddington* was very awfully mentioning the Tremendous and Dreadful Titles of the Lord; *To whom be the Kingdom, Power and Glory, now and evermore. Amen.*

On *Octob.* the 31th, Was a Fast-day for him at the *Surey*, The Ministers found that Satan had so tormented him the Night before, that the use of his Limbs was taken from him, and whilst out of his Fit, he continued in great pain and anguish; so that before they began the usual work of the day, he burst out into impatience, saying, *He resolved that this should be the last prayer day on his behalf, and that he would take another course for his help*: But the Father intreated us with tears to proceed, and *Richard* having been all the time of the Exercise very quiet, and somewhat eased, and much alarm'd, especially by one of the said Ministers, who was then more than ordinarily assisted in Prayer, he in the close changed his former Language into thanking of the Ministers, and wishing them to go on in their usual course for him.

On *Novemb.* the 7th, Was a Fast-day for him at the *Surey*, he

was in much better frame than formerly and carryd it extream kindly to the ſaid Miniſters, and in his Fit, Satan ſaid, *I think I have given all the Miniſters enough, and I have quite tired them all out except* Carrington, *and as for him he ſhall torment me no more, nor ſhall any of you ever ſee him again.* And at the end of his Fit, Mr. *Carrington* offer'd to return home that Night as he uſually did, when no Fit was foretold to be in the Night after ſuch *Surey* Meetings; and when he return'd ſo, ſometimes not eating at the *Surey*, he uſed to break his Faſt with an Apple on the Road to his home, which was about 24 Miles from the *Surey*; and as he was getting on Horſe-back homewards, *Richard* being out of his Fit, full of reſpect and kindneſs, ſaid, *He knew not how to expreſs his thankfulneſs anſwerable to the ſaid Miniſters pains for him*, deſiring him however to accept as a token of his Love an Apple from him, which was about the bigneſs of two ordinary Fiſts, ſo that he could ſcarcely get it out of his Pocket. Then ſeveral very earneſtly intreated the ſaid Miniſter not to go home that Night, becauſe Satan had ſo often threatned to miſchieve him, and particularly in the laſt Fit, that they ſhould never ſee him more; but he not fearing any of the Devils threatnings, was ſtill for going home then, till being got about half a Mile from the *Surey*, he was for eating the ſaid Apple, but he found on one ſide of it a hole, as if ſomething a little thicker than a Gooſe-quill, had been ſtuck near an Inch deep into it, and at the bottom of it ſomething bubbled and flaſht upwards, and round about it was a Circle of about a Straws bredth and brown colour, and harder to the touch of his Nail than other parts of the Apple, and on the other ſide of the Apple was juſt ſuch another hole, all the other ſeeming fair and ſound, excepting the ſaid holes, which were almoſt oppoſite one to the other, and he not conceiving how or why the ſaid holes were made, and ſo not knowing but the Apple might be miſchievous if eaten, did neither eat it nor throw it away, leaſt ſome other ſhould eat it; whence not knowing but that Satan might aim at ſome harm to him, as before was caution'd, he ſtaid at a Friends houſe that Night, and got about Ten a Clock next Morning into that part of a Common or Foreſt, which was within Ten Miles of his home, into which he was misdirected by an Old Woman that he met with on the Road, in which Level or Plain place, his Mare that was of high mettle and excellent for a Journey, did ſtop and curcled about ſuch a compaſs of the ſaid place, as was about Twelve Roods long and Four broad, whence ſhe could not be got either forwards, or backwards, or ſideways, by his utmoſt endeavours, from the ſaid Ten a Clock till Four a Clock, when he obſerving Night to be near, left her, and not know-

knowing that any Houſe was near, reſolv'd on the directeſt way homewards that he could, walking over Hills and ſhallow Rivers, about Six or Seven Miles before he found a Houſe, where his coming occaſion'd frequent Meetings in thoſe parts afterwards, as they earneſtly deſir'd, but his ſaid violent and continued endeavours to get his Mare away, made him ſo ſweat and weary, that he had ſcarce got over one River, or one Mile from her, before he lay down, when all his Limbs were ſo benum'd with the ſaid Water and cold froſty Night, or ſome other way, that for a conſiderable time, he could not ſtir one of them, when he did not doubt in the leaſt, but he was to die, before any could find him there, at the thought whereof, he was at firſt ſeiz'd with unutterable ſearchings of heart about the Eternal State, that then lay near in his full view, wide open to ſwallow him up in infinitely bliſsful or wretched agonies, till dying there did not trouble him on any account, but only thro' his fears of Religion being diſparaged thereby, which fears likewiſe wore away, tho' his conſidering how eaſily his ador'd Son of Righteouſneſs could ſhine away any ſuch Cloud, as that ſort of death might raiſe; upon which all the enlargments and capacities of his mind, at the ſight of his being a entring on immenſe Felicities, were entertain'd with ſuch foretaſts thereof, as he cannot yet hope for on a real Death-bed; yea ſuch, as he would for ever forego all Creature delights for a repetition of them; yea for ever forego delights far vaſter, even thoſe of God's Ordinance for a continuance of them, thro' which Joys he could not forbear moving ſome Limbs that before he could not move; which he obſerving, did with eaſe leap up, unexpectedly walking the reſt of the way without trouble or wearineſs, with great ſatisfaction, at having lookt grim Death in the face before its laſt arreſts, with any faint glimmerings or poſſibilities of its being a welcome or a tolerable Viſitant to him from the ſaid Houſe. He hired ſome who well knew the ſaid Heath or Foreſt to fetch the ſaid Mare; they not finding her, he hired ſome again who ſtill failing, and all their way diſcouraged, he ſupplyant as *Jacob*, *Gen.* 28. 18. and 20. 21. was ſatisfied he ſhould find her; and though there was no Hedge, Tree, or Way-mark thither, yet he with Company went directly to her, ſhe then coming readily away with him, who coming home buried the ſaid Apple, taking a faithful Witneſs thereof, and afterwards leſt it ſhould be rooted up, he laid a great ſtone upon it.

On *Novemb.* the 14th, Was another Faſt-day for *Richard* at the *Surey*, they wondred at Mr. *Carrington*'s above-ſaid narrow eſcape, of what Satan had laſt threatned, but he much more wonder'd with-

in

in himſelf, to find there what ſtrange Fits had ſeized *Richard*, ſince he had laſt left him, ſuch as *Richard* never had before, nor ſince the Apple buſineſs; for *Richard* in his Fits was extreamly hurry'd and ridden about, and chafed, and beſmear'd on his head, as with the foam of an Horſe hard riden, and of a very rank ſmell, beſides his dead Fits were very long and almoſt conſtantly continuing, and when they were intermitted, he was always ſo full, that he faſted and could not eat nor drink any thing for Three or Four days together: Beſides, in one ſuch Fit, a great Stone of about 14 Pounds weight was laid on him ſo gently, as not to harm him, and yet ſo ſecretly, as that none of the Spectators did know whence, or how it came thither, which things ſeem'd the more conſiderable, for that on enquiry it was found, that *Richard*'s ſaid foaming, chafe, and hurry was at the very ſame time when the ſaid Miniſter was ſtill running after, or labouring about his Mare, and his ſaid Fits began near the time, when the ſaid Apple was bury'd, and the ſaid Stone was laid on him near the time when the ſaid Stone was laid on the ſaid Apple about 24 Miles off *Richard*, and ſuch Stones as that on *Richard* were not to be found or got near the *Surey*, tho' they were near the Apple; and *Richard* affirm'd, that when he received the ſaid Apple it was perfectly ſound, and he knew not how the two holes aboveſaid came to be in it; And Satan ſaid in the ſaid Fits, that there was good news for *Dicky*, who was to have ſome reſpite from his Fits for ſome conſiderable time, and that there was bad news for himſelf, who was ere long to forbear his troubling of *Dicky*, which accordingly happen'd, for the ſaid Miniſter not knowing whether or no the ſaid Apples burial had any influence on *Richard*'s illneſs, tho' not ſuperſtitiouſly credulous thereof; yet leaving *Richard* in the ſaid dead Fits as he found him, he haſten'd home that Night, and took up the ſaid Apple, and afterwards *Richard*'s Fits were long ſuſpended, and when they return'd on him, they were never again ſo frequent or violent as formerly, till they were removed, as is aboveſaid.

On *Novemb.* the 21th, Was another Faſt-day for him at the *Surey*, the concourſe of People thither was leſs than uſual, as the Miniſters had endeavor'd to have it. It was great matter of wonder, that the Miniſters Spirits, Strength and Bodies were not in the leaſt impair'd or weaken'd by their continual labours about him on each Week, or Fortnight, or Three Weeks throughout the whole Year, and by Faſting oft about 24 hours for him, and ſometimes much longer when awaking with him, and by journying many Miles unto him in all ſorts of Weather, and all this without any abatement of their other Miniſte-

Miniſterial work at home or abroad; as alſo that *Richard* being toſſed ſo by Satan, and daſht againſt the ground, had not his Head ſplit in pieces, his Bones broken, his Spirits ſpent, or Body more diſorder'd, but ſeem'd rather bigger and more plump, and in far better liking, when out of his Fits, then ever he was before, as alſo that *Richard* when out of his Fits, neither did or could practiſe, or remember ſuch things as paſt in them.

On *Novemb.* the 28th, Was a Faſt-day for him at the *Weiming-Houſes*; he was and had been attentive and quiet, as Satan had foretold, but on Sabbath-day next after he had Fits again, the return of which after ſuch a diſcontinuance, as was hoped to be a decaying or ceſſation of them, did make the ſaid Miniſters troubled indeed, but not diſtreſſed, perplexed, but not in deſpair, 2 *Cor.* 4. 8. being ſupported by *Pſal.* 37. 3. unto the 8th.

On *Decemb.* the 5th, A Faſt-day was kept for him at the *Surey*. In his Fit, Satan told one there the very private diſcourſe, and other paſſages that had newly happen'd between Sir *E. A.* and him, as in other Fits he told what was ſecretly ſaid and done elſewhere, as to inſtance; *Rebecca Wilkinſon*, Widow *Chew*'s Maid, when come from home to the *Surey*, was told by Satan the very words ſhe ſpoke as ſhe came out of her Dames door, *viz. My Dame is gone to the Holy Houſe of God, and I will creep to the* Surey. Satan ſaid to a *Mancheſter* Man, *Come to the* Surey, *thou* Mancheſter *Whelp; thou lookedſt at a Dial in* Morton, *and it was paſt Nine a Clock*; which the ſaid Man confeſt was true, tho' *Morton* was remote from, and he unknown at the *Surey*. At one Meeting, Satan cried, *Thou Woman at the further end of the Barn, give me that Bread and Cheeſe which thou haſt in thy pocket*; ſoon after a Dog came with Bread and Cheeſe in his Mouth to eat it in a place of the Barn, that was freeſt from the Crowds feet, which ſome obſerving ſaid, *Here's the Bread and Cheeſe which Satan lately called for*, which the ſaid Woman hearing, in great fear confeſt, that ſhe coming from far, had brought Bread and Cheeſe to feed on in her walk too and fro; which when ſhe heard the Devil call for, ſhe durſt not keep it, but labour'd to thruſt it out of the Barn; which however was not thruſt ſo far, but that the Dog got it back again thither.

On *Decemb.* the 12th, Was a Faſt-day for him at the *Sparth*; he was hindred from coming thither by a Fit, that then ſeiz'd him at the *Surey*, wherein Satan told him, that he would find him ſomething elſe to do, than to go eat Bread and Cheeſe with *Cottom Laſſe* at *Sparth*, as he had done 25 Weeks before: He alſo then told what diſtreſs *Ireland* was then in, and that *England* muſt pay the Piper (as he phraſed it) notwithſtanding its preſent ſecurity.

On

On *Decemb.* the 13th, The *Demoniack* in a Fit foretold, that ſome Money was a coming to him before any Mortal could bring him the News thereof, for the ſaid Family being taken off their Callings, and impoveriſht on this occaſion, and the Miniſters eating thereat ſometimes after their Faſt-day work was over; ſome Money was therefore given unto it in or about the laſt Quarter of that Year, wherein the Miniſters had to do with *Richard*, and becauſe in or about the ſaid Quarter ſome did apprehend, that *Richard*'s Affliction from Satan was furthered or attended by Witch craft or bodily diſtemper; therefore offers were made to procure or beſtow more Moneys, either for the legal proſecution of ſuch as might juſtly be ſuſpected, as Wizards, or Witches concerned in this Affair, or elſe for engaging Doctors of Phyſick to joyn their aſſiſtances herein, as knowing that tho' Spiritual means only were to be uſed againſt poſſeſſion, *Mar.* 9. 29. *Luke* 9. 39, 40, 41. *Mat.* 17. 21. Yet if *Richard*'s Malady were complicated, and that either partly Diſeaſe, and partly Poſſeſſion, then Phyſical and more eſpecially Spiritual means might be uſeful together, *Iſa.* 38. 2. 5. 21. *Job* 33. 22, to the 31*ſt*. *Jam.* 5. 14, 15. or if it were partly Witch-craft, partly Poſſeſſion, yet ſecular and eſpecially Spiritual means might be uſeful together, *Mal.* 17. 20, 21. *Exod.* 22. 18. 1 *Sam.* 28. 3. 2 *King.* 23 29. none of theſe being excluſive of each other. Upon which ſome methods were uſed on *Jan.* the 9th, towards the ſaid legal Proſecution; as alſo ſome Doctors of Phyſick were deſired to undertake his Cure ſo far as he was diſeaſed, which undertaking they declined upon their beholding that his Affliction was not mainly any bodily Diſtemper, but *Richard* being ſoon after cleared of his Fits, the ſaid offers of getting more Moneys for the ſaid purpoſes ceaſed.

Decemb. the 20th, Was another Faſt day for him at the *Surey*, and on other ſuch days Mr. *Jolly* inſiſted on *Mat.* 17. 21. and 11. 28, 29, 30. 1 *Tim.* 4 19. and 1. 13, 14, 15, 16. But he not being willing that ſuch a Book ſhould be bulkey or tedious, declines ſo much as hinting at the heads of his Diſcourſes thereon, which elſe might profit the Readers as well as the Hearers; and the *Demoniack* in his Fits vomited up ſeveral Papers on which Greek and other ſtrange Languages were written: Some of which Papers were lent, but Three of them were laid up among one of the Miniſters choiceſt things together with the Box paper before mention'd, which were ſeveral times deſired out of his hands again by them about the *Surey*, which he refuſing to part with, they tho' 24 Miles off the *Surey*, were unaccountably taken away together, with one of the Diaries that contained ſome *Surey* paſſages, which laſt however were tolerably made up by other Diaries and Memoires among the ſaid Miniſters. On

On *Jan.* the First 16th, Mr. *Jolly* insisted on *Heb.* 5. 7. and whensoever the said *Demoniack* in his Fits seem'd to whisper as unto something that seemed to be sometimes as in the Ground, sometimes as in a Corner, and sometimes as on the Wall, so invisibly as the Bystanders could not discern it, then he constantly made discoveries of many such things, as could not have been known, but by Satan's help.

On *Jan.* the 9th, Was a Fast-day for him at the *Surey*, the Ministers dealt plainly, and particularly with *Richard*, and them, where he lived, suspecting that the success of their endeavours was hinder'd by their little sense or improvemt of this sad Judgment, and by their slowness in confessing all they knew of a more full Contract with Satan, than what had been discover'd, or of any thing else, that might occasion the said Judgments beginning, and continuance, or by some hand that Romanists or Witches might have herein, for there were reports of their Corresponding with *P.* and *H.* Popish Priests, which however they denied; yea, and some reports of Witches concerned herein, which they however declar'd their ignorance of; but the Ministers having in vain labour'd to bring them unto a more ingenious temper, some of them very much fear'd *Richard*'s being finally and totally given up to Satan. But some of them thought it requisite to deal yet more roughly with some there-a-way, which others of them very much question'd the expediency of; yet at last the Ministers all agreed to put them upon some Duties, and particularly upon Prayer; and one of them attempting several times to say over the Lord's Prayer still mist all the last Petition, excepting and from Evil, the excuse for which omission still was, that the Bible out of which the said Petition was learnt, being of Queen *Elizabeth*'s Edition, had not the said Petition in it worded, as it is in other Bibles; after which the said Ministers threatned further Tryals, yea Law severities against all in those parts, who on good grounds were suspected of Witch-craft.

On *Jan.* the 23d, Was another Fast-day for him at the *Surey*, *Richard*'s Fits were very impetuous and extravagant again, and in his Fits, he did things which were undoubtedly above *Richard*'s own natural skill and power, as to instance. As he returned from a Lord's day Meeting in a Fit, he repeated the heads of that days Sermon, and also such proofs, as were quoted therein. One going by the *Surey* towards the said Meeting, was told by the *Demoniack* in a Fit, *What need'st thou go to the said Meeting, thou may'st as well stay here, for I can tell thee the Sermon that will be preached there*; upon which he told the Text, and much of the Sermon that was that day Preach'd

at the ſaid Meeting, and ſometimes he ſaid off Book, ſome Chapters of the Bible, which he had never learnt to ſay off Book.

On *Feb.* the 6th, Was a Faſt-day for him at the *Surey*, No conſiderable Fit fell on him, nor had done, for many days before, tho' in his laſt and other Fits, he often told of things done at a diſtance, at the very ſame time, whilſt thoſe things were a doing, as for inſtance: A Woman being afraid to go to the Barn, tho' ſhe was come within a Bows ſhoot of it, was immediately ſent for by the *Demoniack*, that ſaid, *Unleſs that weak faithed Jade come, my Fit will laſt longer*; ſome ſaid, *Let us ſend for Mr.* J. G. *to the* Surey, the *Demoniack* anſwer'd, *He is now upon the Hay-cart*, as after was found true, tho' he was not us'd to the Hay, and remote from the *Sury*.

On *Feb.* the 20th, Was a Faſt-day for him at the *Surey*, the Miniſters met with many great Diſcouragements, *Richard*'s Father bewraying much diſingenuity, and his Land-lord S. *E. A.* diſapproving the continuance of ſuch Meetings at the *Surey*, becauſe of the harm done to his Headges by ſuch a confluence of People, but *Richard*'s Deportment was more incouraging, his Acknowledgment and Confeſſions being very plain open and free as formerly, when 2 *Cor.* 11. 3. was inſiſted on.

On *March* the 24th 16$\frac{88}{89}$, Was another Faſt-day for him, *which was turned unto them from ſorrow unto joy, and from mourning into a good day*: Eſth. 9. 22. into the long lookt for, much ſought for day which ſome had deridedly ſaid, *was not to be hoped for*; whereon was appointed and given unto them, comfort for dark Tryals, Beauty for Aſhes, the Oyl of Joy for Mourning, and Garments of Praiſe, for the Spirit of heavineſs, *Iſa.* 6. 2, 3. whereon *Richard* had a moſt terrible Fit, wherein Satan cry'd out, *Now* Dicky, *I muſt leave thee, and muſt afflict thee no more as I have done, I have troubled thee thus long by Obſceſſions, and alſo by a Combination, that never ſhall be diſcover'd as long as the World indures*: Upon which *Richard*'s Body was toſt and tortur'd, as if ſomething was a tearing it a pieces, and it was ſtrain'd and ſtretcht as if it were a vomiting, wherein nothing viſibly appear'd to come out of him, and yet Satan or whatſoever had troubled him before, did therein evidently come from or out of him. *Richard* after that time having no more ſuch troubles and workings as heretofore, as he ſome days after did tell Mr. *Folly*, declaring, that he hoped he was then delivered, and owning that he got this deliverance by Spiritual Means, the uſe whereof however he deſir'd might be continu'd for him, which accordingly was for ſome time after, being the Miniſters did not know, but that *Richard* might relapſe into his old condition, eſpecially for that *Richard* ſome

Weeks

Weeks after was again in Drink, wherein he had some threatnings of his old Fits returning upon him, for which *Richard* was extreamly grieved, especially upon Mr. *Jolly*'s putting him in remembrance of the advantage Satan got over him by a Drunken-bout at first, and of his last states being worse than the first, should his Sins give admission to Satan's entring him again, *Mat.* 12. 45. Besides he was advised to purge away the evil humors, which his Body might have contracted, which have often prov'd, and so are styl'd *Vehiculum Diaboli*, the Receptacle of Satan; accordingly he took Physick from the said Doctor, whom he had in vain made use of at the first, and ever since his aboveſaid deliverance, he has been Perfectly free from all the abovelaid Fits; and being healthful and sound as ever, he soon after Married, and follow'd his Calling of Gardening, Mowing, *&c.* as well as formerly, and has on several occasions since his said deliverance expreſt the tendrest respects and thanfulness to the said Ministers, as the Instruments which the Lord made use of for his aboveſaid help. As to instance, Mr. *Carrington* about half a Year after, riding on the Road, had his Leg suddenly laid hold on by one leaping over a Thorn-hedg, whom he found to be *Richard* overjoy'd, and as surpriz'd with an unspeakable gladness, at the sight of him, who hereupon could not forbear crying out. *To th' Son, we'll give praise, whilst we live; To th' Spirit, when we die; To th' Father, when we rise agen; To God eternally.*

The Testimony and Information upon Oath of several Persons who voluntarily offered themselves concerning Richard Dugdale *of* Whalley, *in the County of* Lancaster, *Gardener; taken before* Hugh *Lord* Willoughby, *and* Ralph Egarton, *Esq; Two of His Majesties Justices of the Peace for the County of* Lancaster, *at* Holcomb *in the said County, the Nine and Twentieth day of* July, 1695.

THomas *Dugdale*, Father of the said *Richard Dugdale* maketh Oath, that he consulted one *Crabtree*, in behalf of his said Son, then under a strange Distemper, and had this Answer; that if there was Money enough he could effect the Cure: whereupon this Deponant seeing his Sons Body much weakned with the said *Crabtree*'s Physick, and his Fits more violent, did apply himself to Mr. *Jolly* a Neighbouring Minister, and others of his Brethren in the Ministry. And this Deponant saith, he hath seen his Son vomit up Stones several times and other things. Once he declared he must either vomit Gold, Silver, or Brass Rings, and an Hair Button, and accordingly he did

ſo. At other times he vomited great Stones, alſo blew Stones like Flints. One time he vomited a Stone as was an Inch and an halflong, and an Inch and an half broad, having Blood upon the edges, which this Deponant and others ſtanding by him, apprehended it very was painful to him. And further this Deponant maketh Oath, that one day a little before Night, walking by his ſaid Son then in a Fit, it growing dark, a Candle being brought in, the Deponant looking upon him, there was a great Stone laid upon his Belly weighing about Twelve or Thirteen Pounds, this Deponant not knowing how it came there, nor was there any ſuch like Stones about the Houſe. Beſides Stones have been thrown at the Barn ſide, falling very thick upon the Door, yet this Deponant could never diſcover the hand which threw them, nor any Perſon imploy'd therein, altho' this Deponants Wife was hit with one of them, but without any hurt. At other times the ſaid *Richard Dugdale* would caſt Gooſe-dung at this Deponant and others ſtanding by, which he ſeem'd to fetch out of the Barn ſide; altho' neither this Deponant nor thoſe that were with him could find any there, nor diſcover any one that brought it, nor were there any Geeſe kept at the Houſe, nor other Geeſe came near it. And Laſtly, This Deponant ſaith, that his ſaid Son would run upon his hands and his feet together as faſt as moſt Men could run upon their feet alone, and his Body would ſometimes be ſo heavy, that two or three ſtrong Men could hardly lift it up, at other times as light as a bag of Feathers.

John Walinſley of *Herwood* in the ſaid County of *Lancaſter*, Sadler; Depoſeth, That he hath ſeen the ſaid *Richard Dugdale* in a Fit held in a Chair by Six Men. And whilſt his Feet were off the ground he hath leaped up in the Chair for two or three Hours together, as faſt as a Man can ordinarily count any thing; and hath ſo ſweated thro' his Cloathes, that it hath ſtood like a Dew upon them. Moreover this Deponant hath taken the ſaid *Richard Dugdale* by his Shooe betwixt this Deponant formoſt Finger and his Thumb, another taking him at his Head, and ſo lifting him up, this Deponant could not think he weighed Six Pounds. And farther, this Deponant ſaith, that Mr. *Jolly* the Miniſter ſending word by him to the ſaid *Richard*'s Father, that the Miniſters would be at his Houſe called *Surey* on ſuch a day; this Deponant going the ſame day he was ſpoken to with his Errand, the ſaid *Richard* declared it before this Deponant mentioned it, as likewiſe what Miniſters would be there. And furthermore, this Deponant upon his Oath ſaith, that the ſaid *Richard Dugdale* in ſome of his Fits, opening his Hand hath received written Papers into it, none of the By-ſtanders knowing how they came thither.

thither, which the ſaid *Richard Dugdale* had given People that were about him, alſo the ſaid Deponant hath ſeen him ſhufle Ruſhes like Cards, and play Games on them, as tho' he had been playing with ſome other Perſon, with whom he hath chid about the Caſts, Curſing and Swearing in his Play, and then ſaid, *Do not Gameſters thus.* He likewiſe play'd with Ruſhes as tho' they had been Dice, uſing exactly ſeveral expreſſions belonging to that Play; ſaying, *People think this is laid on me for my Sins, but I never was a Gameſter in my life, neither know I how to play at ſuch Games when out of my Fits.* And the ſaid *Richard Dugdale* did likewiſe play at Bowls making Bowls of Ruſhes, and when he had thrown the Jack, he ſaid, *I muſt now throw my Gill*; then running a good way, as tho' he had been running after a Bowl ſwearing, *Run, run, Flee, flee, hold a Byaſs*; and ſometimes he catcht up Ruſhes as tho' they had been Bowls, ſwearing, *Sirrah, ſtand out of the way or I'll knock out your brains*; adding, *I never was a Bowler, but don't Gentlemen do thus.* And this Deponant ſaith, that the ſaid *Richard Dugdale* had ſeveral Fits after his being threatned with being brought before a Juſtice of Peace. And once being in his laſt fit, when this Deponant was preſent, he declared his Affliction was thro' Obſeſſion, and in a Combination which ſhould never be diſcovered whilſt the World endured. And this Deponant hath ſeen him in a Fit, as in a great Agony with ſomething he could not ſee, and then hath been taken up, and thrown backwards, ſet upon his Head, and ſo ſtood till he was pulled down by one *John Fletcher.* Alſo this Deponant hath heard him Curſe and Swear, his Geſture being ſo Terrible it would have frighted a Man to come near him, and yet in a Moments time after in ſuch a fear that he hath ſought to creep into any hole or behind any Body to have hid himſelf, and ſo lamented himſelf as moved the Standers-by with great compaſſion. He would at other times have told when his Fits would begin, when they were two or three in one day, or three or four Days a ſunder, wherein he was never diſproved that he knows off; which Fits commonly began with the Calf of his Leg, and wrought upward into the Cheſt of his Body, and then he was thrown down, where he would lye for a good while as dead, or breathleſs, and then would have a ſtrange noiſe in his Mouth and Noſe, and there would be in his Boſom like Whelps before he had riſen, after which ſometime he would be very furious, ſometimes more quiet.

William Loond of *Harwood* Carrier in the County of *Lancaſter*, maketh Oath, that he hath heard the ſaid *Richard Dugdale* Curſe and Swear, his Geſture being ſo terrible, it would have frighted a Man

to

to come near him, and yet in a Moment of time after in ſuch a fear, that he hath fought to creep into any hole, or behind any Body, to have hid himſelf, and ſo lamented himſelf, as moved the Standers-by with great compaſſion. He would at other time have told when his Fits would begin, when they were two or three in one Day, or three or four Days aſunder, wherein he never was diſappointed that he knoweth off; which Fits commonly begun in the Calf of his Leg, and wrought upwards into the Chelt of his Body, and then he was thrown down, where he would lye for a good while as dead or Breathleſs, and then would have a ſtrange noiſe in his Mouth and Noſe, and there would be in his Boſom like Whelps before he had riſen; after which, ſometimes he would be very furious, ſometimes more quiet.

Willoughby.

Ralph Eagerton.

John Liveſay of *Clayton*, in the County of *Lancaſter* Skinner, maketh Oath, That the Deponant being at home with him, the ſaid *Richard Dugdale*, he Curſed and Swore, making Anſwer to ſomething at the Window, that he could not ſee whom he called, *Nicholas* ſaying he would go with him. And this Deponant being with him at the Chappel door, he then being in a Trance, this Deponant obſerved there would be ſuch a noiſe in his Breaſt, as went in courſe with the Peoples Voices, ſinging Pſalms within ſinging, or tuning as they did, and ceaſing when they ceaſed; and whilſt his Eyes were cloſe ſhut, he told a Woman ſhe had a Pipe in her Pocket, which proved very true. Alſo this Deponant hath ſeen him run over three or four Stiles with his Eyes cloſed, and hath heard his Voice as in his ordinary Diſcourſe, when the Deponant hath been above a Mile diſtant from him.

Nathaniel Waddington of *Altham* in the County of *Lancaſter*, Husbandman; upon his Oath ſaith, That he hath carry'd the ſaid *Richard Dugdale* in one of his Fits, for the ſpace of eight Roods, that in the beginning of ſome of his Fits he would be as light as a Feather bouſter, but before he came out heavier than a Load of Corn. That ſometimes this Deponant hath taken him off the Ground by the Buttons with one hand, and to this Deponants thinking, he has weighed but Twenty Pounds. And further, this Deponant ſaith, That in ſome of his Fits, a ſwelling as big as a Man's Hand in one of his Legs moved towards his Knee. That in ſome of his Fits he had more force than ſix ſtrong Men.

John Darwitt of *Wiſwall* in the County of *Lancaſter*, Husbandman; maketh Oath, that he hath ſeen the ſaid *Richard Dugdale* dance upon

on his Knees without touching the Ground with his Toes, with his Body bowed forward, and that for the ſpace of a quarter of an Hour with as much Activity, as tho' he had been upon his Feet. And hath alſo ſeen him Dance upon his Toes, quickly changing to Dance upon his Knees, and ſo has leaped up again upon his Feet; and has ſeen him in a Fit have motions of Dancing Antickly being kept down in a Chair.

William Seller of *Pendleton* in the County of *Lancaſter*, Husbandman; maketh Oath, That he heard the ſaid *Richard Dugdale*, in his Fit, utter Words which this Deponant underſtood not, in one of which Fits Twelve Men could not hold him, but with eaſe he would throw them a good diſtance from him. And another time the Deponent being told by Mr. *Jolly*, he expected the ſaid *Richard Dugdale* would have a Fit about Seven a Clock next Morning, wiſhed this Deponant to ſee the ſaid *Richard Dugdale*, giving this Deponant Five Shillings for him; but before this Deponent could come up to the ſaid *Richard Dugdale*, he cry'd, *Here's a Man will bring Money to day*, and fell a leaping and Dancing in the Barn, as a Token of Joy. But after while ſeeming to be diſpleaſed at ſomething, he ſaid, *Dick, Dick, thou ſhalt have meat enough*, and not long after fell down dead, and then in a little time turn'd on his Back, and ſeemed to fall a eating; at which time this Deponant, with *Richard Dugdale* his Uncle lifted at him twice, and found him to be as light as a Hat, or a Walking Cane. And when he was ſenſible, this Deponant demanded of him the occaſion of his Diſtemper, and whether he had not made ſome Contract with the Divil, who anſwered, ſaying, *Would you have me to lye?* This Deponant alſo maketh Oath, that at a Meeting in one *William Waddington's* Houſe in *Altham*, the ſaid *Richard Dugdale* made ſuch a noiſe as terrified ſeveral People, inſomuch that they left the Houſe, and at the ſame time this Deponant heard two diſtinct Voices at once come from him the ſaid *Richard Dugdale*, the one being a very hideous noiſe, which running thro' the Crowd, put ſome People into horrible Trembling, that ſome of them ſaid, they thought the Devil then went out of him.

Willoughby.
Ralph Egerton.

Lawrence Robertſhaw of *Harwood* in the County of *Lancaſter*, Woollen-weaver, depoſeth, and ſaith upon his Oath, that he heard one of the Miniſters then preſent, and the Devil (as he ſuppoſeth) in the ſaid *Richard Dugdale* talk one to another. One paſſage this Deponant well Remembers, *viz.* The Miniſter ſaid, *Satan, Thou haſt made a tryal both of Heaven and Hell, whether of 'em likeſt thou better?*

To

To which an anſwer was given by Satan (as this Deponant ſuppoſeth) ſaying, *Hell is my Pallace and Paradice where I'll have thee ſhortly.* Upon which the ſaid *Richard Dugdale* ſhivered, as if one joint would have fallen from another, and many other ſayings could this Deponent report, was he thereunto required.

Willoughby.
Ralph Egerton.

Thomas Booth of *Hay-houſes* in the County of *Lancaſter*, Carpenter, maketh Oath, that he heard ſeveral Voices come from the ſaid *Richard Dugdale*, his lips not moving, and his Tongue appeared to be ſtrangely rowled on a lump, and his Eye-balls turned inwards, at the time when the ſeveral Voices came from him. And further this Deponant ſaith, that in the time of his Fits, the ſaid *Richard Dagdale* was ſomething of an exceeding lightneſs, and again of an exceeding heavineſs, ſometimes as light as a Chip, and again as heavy as a Horſe, and all in one and the ſame Fit. In the light part of his Fit, this Deponant hath taken him up about his Hipps betwixt this Deponants hands, and he was ſo light this Deponant thought he could lift twenty ſuch.

The Depoſitions aforeſaid were taken at the time and place afore-mentioned, upon the Holy Evangeliſts before us.

Willoughby
Ralph Egerton.

The Information of divers Perſons taken before the ſaid Juſtices of Peace, at the time and place aforeſaid declaring themſelves ready to do it upon Oath when required.

James Abbot of *Whitbeck* in the County of *Lancaſter*, Dyar, declares, that he went on purpoſe to ſee the ſaid *Richard Dugdale* at *Surey*, the place of his abode, having no acquaintance with him; nor had he any knowledge of this Informant, as this Informant verily believeth. When this Informant came, the ſaid *Richard Dugdale* being in one of his Fits ſaid, *Abbot, thou thinkeſt no body knoweth thee, but I know thee well enough thou muſt go into* Cheſhire *and* Staffordſhire; when as this Informant ſaith, he had not ſo much as ſuch a deſign of ſuch a Journey to his remembrance; but accordingly it happened, that this Informant went that Journey ſoon afterwards.

John Fielding of *Harwood* in the County of *Lancaſter*, Joyner; declares, that being with the ſaid *Richard Dugdale* in one of his Fits, this Informant to his thinking heard ſomething within him like Piggs ſucking of a Sow, alſo like the barking of a Dog.

John

John Whalley of *Harwood*, in the County of *Lancaſter*, Hair-cloth-Weaver; Informs the ſame which *John Fielding* doth; and further informs the ſame with *John Walmsbey*, as to the ſaid *Richard Dugdale*'s Carding, Dicing, and Bowling. And moreover informs, that he this ſaid Informant being with *Richard Dugdale* in one of his Fits, he ſaid, *There were Lapideers* (as he called them) *a coming*, and preſently after came a Stone which this Informant took up, and felt it to be very warm. And further informs, that the ſaid *Richard Dugdale* in his Fits did ordinarily tell when the next Fit ſhould come.

William Liveſay of *Whalley* in the County of *Lancaſter*, Shoomaker; Informs, that he being in *Whalley*, deſired ſeveral young Men to go along with him to *Surey* (above half a Mile diſtant) but they refuſed, when the Informant came to the Barn, where the ſaid *Richard Dugdale* was, the ſaid *Richard Dugdale* told this Informant he had deſired ſeveral Perſons to come along with him, but they had denied him, naming *Ned Dean* in particular. And further informeth that the ſaid *Richard Dugdale* Dancing on his Feet three Yards from the Wall of the Barn, was as ſoon as one could turn himſelf, ſet ſtraight upon his head, and was as ſtiff as a Tree.

John Grimſhaw of *Clayton* in the County of *Lancaſter* Woolen-Weaver; Informs that the ſaid *Richard Dugdale* being in a Fit, he ſaid, *Nicholas, Art thou there! What peepeſt thou for? Come up.* Then ſaid, *Seeſt thou where thy Mother ſits?* Then ſomething came to his Shoulder, and ſeveral parts of his Body; the ſaid *Richard Dugdale* ſeemed to be much affrighted with it. And further informs, that he coming to the *Surey* one Night, he the ſaid *Richard Dugdale* told Mr. *John Grimſhaw*, that he the ſaid Informant *Grimſhaw* was coming before he came. And this Informant leaving his Horſe at a conſiderable diſtance from the place where the ſaid *Richard Dugdale* was, and going into the place, where the ſaid *Richard Dugdale* meets him with a great noiſe, and ſaith, *How now?* Calling him *Grimſhaw*, adding, *Art thou there with all thy Knives?* (this Informant having at that time Three or Four Knives about him) telling this Informant that he could not go on Foot. And this Informant further ſaith, that when the ſaid *Richard Dugdale* was in his Trances (as they called them) and lying upon the Ground, he was ſometimes as light to this Informants thinking as his Shooes and Stockings, and ſometines as heavy as a Man could lift.

The Information aforeſaid were taken at the the time and place aforementioned before us, Willoughby.

And Lastly, We the said Justices of the Peace do Certifie, that the said *Thomas Dugdale*, Father of the said *Richard Dugdale*, did make Oath before us, that he knew not of any Design or Combination betwixt his said Son and any other Person, which might occasion the aforesaid strange Fits and Disturbances. Nor that he the Deponant was any way privy thereunto; nor knoweth he of any Cheating or Deceiving Practices for gain, or any such End, Purpose, or Design whatsoever.

Willoughby.
Ralph Egerton.

The Informations of several Persons, who voluntarily offered themselves concerning Richard Dugdale *of* Whalley, *in the County of* Lancaster, *Gardiner; before* Thomas Braddill *Esq; and* Ralph Egerton *Esq; Two of His Majesties Justices of Peace for the said County, at* Darwen *in the said County, on the Twentieth day of* July, *1695.*

JOhn Fletcher of *Harwood* in the County of *Lancaster*, Husbandman; declares, that he hath seen the said *Richard Dugdale* in many of his Fits, wherein he hath barked like a Mastiff-Dog, being then as strong as Ten Men. For this Informant hath been one of the Ten, that hath undertaken to hold him. Also that this Informant one time found him in the River of *Calder*, up to the Neck in Water, crying out, and saying, *Wilt thou drown me, Wilt thou drown me*; striking at the same time upon the Water with two sticks. Whereupon this Informant, with the help of others by a Rope drew him out of the Water. The said *Dugdale* being then in a dumb Fit, which began in the Water, and continued near four Hours afterwards. And farther this Informant saith, he found in the Barn where the said *Dugdale* lay, a round hole in the Hay like a Hens Nest, wherein were Seven Stones laid together. And this Informant hath taken up several Stones cast by the said *Dugdale*, which were warm, and hath seen the said *Dugdale* running upon his Hands and Feet barking and howling. And the said *Dugdale* being sate down, he hath seen him several times thrown Five or Six Yards from the place. And being to help this Informant to cleave a piece of Wood, the said *Dugdale* upon his first stroke, had his Ax flew one way, and himself cast about Twelve Yards from the place.

John Whitehead of *Bank-bey* in the County of *Lancaster*, Labourer; Declareth, that being with the said *Dugdale* at the *Surey*, in one of his Fits, he found him lying upon the Barn-floor like a dead Man, at which time Mr. *Ainsworth* the Apothecary, and another Apothecary from

from *Manchester*, coming in both of them, felt the said *Dugdale*'s Pulses, which did not beat, and then they laid their Faces to his Mouth, to try if he breathed, but could not perceive it. And further this Informant saith, that at Mr. *Jolly*'s House the Informant endeavouring to hold the said *Dugdale* in his Fit by the Wrist of his Arm, could by no means do it, for this Informants Fingers were no sooner closed but they opened again.

John Smalley of *Harwood*, in the County of *Lancaster*, Cooper; Declareth, that he hath seen the said *Richard Dugdale*, in Twenty or Thirty of his Fits, sometimes lying on the Floor, for the space of Four Hours very stiff and heavy; insomuch that this Informant with Three more have carried him out of the Barn, but on his coming out of his Fit, his Head and part of his Body hath been lifted up by this Informants Daughter, a Child then of Seven Years old.

The Informations aforesaid were taken at the the time and place aforementioned, before the said Mr. Braddill, *and me the said* Ralph Egerton.

The Informations of divers credible Persons which were, and are ready to give in upon Oath, before the said Justices of the Peace, or others at the places aforesaid, or elsewhere if desired thereunto, as they voluntarily offer'd and delar'd unto Tho. Jolly, *and others of sufficient Credit and Cautiousness.*

JOhn *Fletcher* further saith, I was one Night in Bed with *Richard Dugdale*, and I felt something come up toward my Knees, then I felt it creep up till it came towards my Heart, then I got hold of it, and it was about the bigness of a little Dog or Cat, and it slipt thro' my hands as if it had been a Snig, and when we were in Bed, very often there have been something in Bed knattering, as though there had been Mice or Rats, and we searcht the Bed, it was not harmed, and things to our thinking have fallen in the House, as if all had been broken, yet in the Morning nothing stirr'd; and one Sabbath-day in his Fit, there was a Knife length-way in his Mouth, none knowing how it came there, where it was held so very fast, that I with much ado pulled it out, and askt the Company, whether any one of them wanted a Knife, they all said no, till one *Jeremy Webster*, that was newly come in, said, *I had one, when I came in, and I think he cannot have got it out of my Pocket*; but he finding nothing but a Sheath in his Pocket, claim'd the Knife, and it was certainly his. *John Fletcher* further saith, that when the said *Richard Dugdale*

was in a Fit, about Five a Clock in the Night, *John Hindle* prickt a large Pin in his Feet, and he neither ſtirred nor complained at all: Beſides, in one of his Fits, I heard him tell, that he muſt Vomit an Hair Button, and a certain Ring, which I ſaw him do within an Hour. I have ſeen (as *John Darwin* before teſtified) *Richard Dugdale* for a quarter of an Hour together Dance upon his Knees, with as much Activity, as any one on their Feet.

John Fletcher.

John Hindle ſaith, Theſe ſtrange things, I have heard *Richard Dugdale* do and ſay; I was by when he told, that he ſhould Vomit an Hair Button and Curtain Ring, which I ſaw him do within an Hour: Likewiſe I have liſted at him, when I could not lift as much as his Head for my life; at other times I have lifted at him, and could have lifted him, as if he had been but a Child. I was preſent when *Richard Dugdale* was in a Fit, about Eight a Clock in the Night, and I prickt a Pin into his Foot, and he neither ſtirred nor complained at all. I was preſent at all which *William Loond* ſwears to, in the firſt part of his Oath. *John Hindle.*

Thomas Core ſaith, I have ſeen ſeveral times the Lump on his Breaſt or Belly, as big as a Mans Fiſt, and have heard ſtrange Voices coming out of it. *Thomas Core.*

James Fielding ſaith, That the ſaid Swelling of the ſaid *Richard Dugdale*, which roſe from the thick of his Leg, was about the bigneſs of a Mole (or a Mole-warp, as we call it) and did work up like ſuch a Creature towards the Cheſt of his Body, that it got up into his Shoulder, and then he was at the worſt of his Fit. He alſo ſaith, that the ſaid *Richard Dugdale* did in ſeveral of his Fits, take ſeveral things out of the Hands of ſeveral Perſons, and would by no means part with the ſaid things, but to the Party to whom they did belong, having his Eyes cloſe ſhut all the while; alſo he ſaith, that they which attempted to force the things out of his Hands, could not force them out of his Hands, how ſtrong ſoever the Perſons were, that they might ſooner pull the things in pieces, than get them from him. The ſaid *Fielding* alſo ſaith, that the ſaid Creature did ariſe under the ſaid *Richard Dugdale*'s Skin, as he doth verily think. Alſo, he ſaith, that the ſaid *Richard Dugdale* did in his Fit lift up ſeveral luſty Men, and the Chair wherein they held him, though the ſaid *Richard Dugdale* is but of an ordinary ſtrength of Body, when out of his Fit. *James Fielding* Jun.

John

John Smalley further ſaith (ſo doth *John Fletcher* witneſs with him herein, as he doth with ſeveral other Witneſſes in ſeveral other things) that he ſaw *Richard Dugdale* lay Four Hours in one Fit, as if he were ſtark dead, and as ſtiff as a Board; alſo when his Shooes were faſt buckled to his Feet, they did fly Six Yards, and hit the Skel-boos in the Barn with great force; alſo he ſaith, that *Richard Dugdale* was in the ſame Fit, as light as his Clothes, and as heavy as a Sack of Corn.

John Smalley, alſo further ſaith, that upon occaſion, he went to the Abby in *VVhalley*, and whilſt he was there, the ſaid *Richard Dugdale* ſaid, that *Smalley* was taking Liquor at the Abby, and he takes it freely, it coſts him nothing. This he ſaid to *Thomas Dugdale*, as he alſo teſtifieth. *John Smalley.*

Edmund Haworth at *Ruſhton*, Carrier; Teſtifies to the paſſage about *Jeremy VVebſter's* Knife as aboveſaid; alſo to thoſe paſſages about *Richard Dugdale* his Vomiting ſeveral Stones, Hair-Buttons, Curtain-Rings. He moreover Teſtifies, that the ſaid *Richard Dugdale*, in one of his Fits told him, with his Company that came along, what they had been eating at home; what Diſcourſe they had by the way; what Stiles they went over; how they ſtumbled?; and that the ſaid *Richard Dugdale* did threaten *Robert Turder*, to ſend his Siſter (as he called his Spirit) to give him a fall at ſuch a Fields end, which fell out accordingly; ſo that it ſet all the Company a trembling, and that he and Three or Four more were coming towards *Surey*, and that *Richard Dugdale* in a Fit ſaid, that ſuch were coming, but he would ſend them back again, which happen'd accordingly, for they did turn back near *Harwood* Church. He alſo Teſtifies, that a Voice ſpake in the ſaid *Richard Dugdale*, beſides his own Voice, he not moving his Lips; and that another Voice, as they apprehended, ſpake out of the Earth in anſwer to him, and that he hath been one of the Seven or Nine, to carry him, and they have all been hard ſet to carry him; yet at another time, he hath himſelf alone eaſily carry'd him, and that he, and ſome others were coming, and ſuch a fear came on him, that he durſt only go betwixt his Company, and that when he came to the *Surey*, he found *Richard Dugdale* in a Fit, who askt him of his fear in ſuch a place, and told him, that his Siſter (as he called his Spirit) did croſs them in the way, but had no further power then to put him into that fright.

Henry Page of *Harwood Magna*, Feltmaker; Certifieth, that he ſaw *Richard Dugdale* Dance on his knees a good while together, not touching the Earth with any thing but his knees. Further, that he ſaw the ſame Perſon bowle with a Bowle he had made with Ruſhes, that he heard him bark like a Maſtiff-Dog. *Henry Page.*

Grace VVhalley of the ſame place Teſtifieth, that ſhe heard *Richard Dugdale* ſnarle and bark like a Dog; that ſhe alſo heard (as ſhe and others thought) a noiſe out of his Belly, like as if a litter of young Dogs had been ſucking there: And ſhe further Teſtifieth, that ſhe helped to hold his Head, the time he Vomited a Stone, weighing near Three Ounces, as ſhe thinks. Further, that ſhe hath ſeen *Richard Dugdale* gallop round the Barn on his Hands and Feet for half an Hour together, as cleverly as any Horſe; ſhe has heard him whining like an Horſe, and as eating Provender. She further declares, ſhe hath ſeen the ſaid *Richard Dugdale* dance on his Knees, not touching the Earth with his Toes; alſo that ſhe heard *Richard Dugdale* tell, that in one of his Fits, there would come Three Lapideers at a certain time; accordingly at the time he foretold, there was thrown Three Stones, ſome diſtance of time betwixt each, which were as warm as new Milk. Theſe foreſaid paſſages, ſhe ſaw, heard, and obſerved, when *Richard Dugdale* was in his Fits; alſo ſhe askt *Richard Dugdale*, when out of his Fits, whether he knew of any thing ſpoken or done by him, whilſt in the Fit, which he utterly deny'd. Alſo ſhe teſtifies, that coming with her Brother and others to the *Surey*, to ſee *Richard Dugdale*, ſhe being the hindermoſt and coming over the Hippings, ſhe unaccountably ſlipt off one of the Stones into the Water, and could not

get

get out until her Brother came to her help, at that time many Persons came running out of the Barn upon some words *Richard Dugdale* spoke at the same time in a Fit, viz. *Sister Ekel, put the bindermost into the water.* *Grace Whalley.*

Surey *July the* 31*st.* 1695.

Thomas and *Ann Dugdale*, Parents to *Richard Dugdale*, with *Mary* and *Alice Dugdale*, Sisters to *Richard Dugdale*, testifie, that *Richard Dugdale*'s Fits began soon after St. *James*'s day, when they went first unto a Neighbouring Doctor for help, who prescribed several things, which were observed without effect; whereupon the Doctor was desired to take *Richard Dugdale* to his own House, but refused, acknowledging he had done what he could, yet promised to ride his Horse a Hundred Miles, if he thereby could help him. After this *Richard Dugdale*'s Fits were more violent, soon after we consulted Doctor *Crabtree*, who undertook to Cure *Richard Dugdale*, *Thomas Dugdale* went along with his Son *Richard Dugdale* to Doctor *Crabtree*, where they staid about a Fortnight, and upon *Richard Dugdale*'s Fits abating, they came home within a few days after his return, his Fits were more violent than ever, after a Fortnight stay at home. *Thomas Dugdale* and *Richard Dugdale* went to Doctor *Crabtree* the second time, where they staid not so long as before. The Reasons were Two; First, *Richard Dugdale* was tired with the methods Doctor *Crabtree* took, the Doctor confest that he gave the Patient Physick at once enough for Six Men, which weakned *Richard Dugdale* so much, that he had strength little enough left to carry him cross the House, yet in his Fits Seven strong Men could not hold him. The Second Reason was, the great Charges we were at, for it cost us more than Three Pound Ten Shillings, in little time more than Three Weeks, which was insupportable, considering our indigency, and no incouraging signes of help; but the Doctors words to his Neighbours, were at first, that if the Father would bring Money enough he would Cure *Richard Dugdale*, yet said another time, If the Spirit in *Richard Dugdale* was a Water Spirit, there was no Cure for it. Some time after we consulted Mr. *Jolly*, who with others in the Ministry upon our request were much concerned for *Richard Dugdale*, praying for him near Twelve Months; In which time he had many strange Fits, sometimes Vomited Stones, a Curtain Ring, a large Hair-Button; in Fits would be lighter than so many Feathers. In the beginning of several Fits, would gape and catch with his Mouth (as a Dog at Flies) Ten or Eleven times together, in the end open'd his Mouth so oft, when we thought Spirits might come into him, and in the end leave him. In many of his last Fits he told People, he might be killed or cured before the 25th of *March*, which prov'd true; for on the 24th coming from his work on *Hinfield* side, his last Fit seiz'd him, when he came home he was in the Fit, his Face black as a Coal; upon this he fell down, lay a while, then recover'd out of his last Fit; after this *Richard Dugdale* had no Fit, tho' once, when he had got too much Drink, he was after another manner than drunken Persons usually are.

Thomas Dugdale
Anne Dugdale
Mary Dugdale
Alice Dugdale.

Altham, August the 4th 1695.

Nathaniel Waddington further testifieth; First, That he had seen *Richard Dugdale* gallop round the Barn several times together, and heard him whining very like a Horse, and make a noise, as if an Horse had been eating Provender. Secondly, That he told things in his Fit, that neither he, nor any could by lawful art: As one time he, the said *Nathaniel Waddington* and his Neighbour *Joseph Hargreaves* going to *Surey* to see *Richard Dugdale*, they called at the House of a Neighbour of theirs, to desire the

the Maſter to go with them, but a Relations averſeneſs prevented him, *Richard Dugdale* was in a Fit at the ſame time, and ſpoke in before a great number of People, that *Nathaniel Waddington*, and *Joſiph Hargreaves* were coming, that they called on ſuch a one whom he named, and told further how that good Man's Wife hinder'd him the latter part, *viz.* the diſcovery they met with from ſeveral which were with *Richard Dugdale* in the Barn, being ſure that things were ſo circumſtanced, that *Richard Dugdale* could have no intelligence. And further, *Richard Dugdale's* Relation was ſo particular, that it could not be an uncertain gueſs.

Further, That a certain Perſon going to ſee *Richard Dugdale*, took ſome Bisket, and a piece or pieces of Gold, on purpoſe, as the Perſon ſaid, to try whether *Richard Dugdale* could diſcover it. Soon after the Party came to the *Surey*, the Relator ſaw the Perſon ſtanding upon a Seat to take a fuller view of *Richard Dugdale* in his fit. *Richard. Dugdale* immediately treated her ſo very rudely, diſcover'd the Bisket, and ſaid, *I will play at Cards with thee for thoſe Guineas in thy Pocket*, &c. Theſe words the Relator heard *Richard Dugdale* ſpeak in his fit; further, that *John Fitlding* Joyner, related in the hearing of the ſaid *Nicholas Waddington* and others, that he the ſaid *John Fitlding* was working at his Calling above Thirty Miles diſtant from the *Surey*, and that *Richard Dugdale*, in one of his fits ſaid, *John Fitlding is this day at ſuch a place working*, and further named the piece of work which he had in hand at that time. The ſaid *John Fitlding* coming over to ſee his Relations, ſeveral Perſons who had heard *Richard Dugdale* ſpeak thoſe words, and relate ſuch ſtrange Circumſtances, came to the ſaid *John Fitlding*, to know whether it were true; this he acknowledged, being much ſurpriz'd at their Relation. Thirdly, That he asked this *Richard Dugdale*, when he came out of his fits, whether he could give account of any thing that paſt in the fit; this *Richard Dugdale* denied, only once related a ſtrange paſſage, that in his Fit he thought he had diſtinct ſight of a Perſon, and told the poſture he thought he ſaw him in, and the place where, many Miles from the place where *Richard Dugdale* had his Fit, which things concerning that Perſon were found true upon enquiry.

Nathaniel Waddington further Teſtifies; That *Richard Dugdale* in his Fits would ſometimes pretend that a good Spirit was in him, and that *Richard Dugdale* then would in a long Diſcourſe ſpeak againſt ſeveral Sins, *viz.* Drinking, Gaming, &c. Bringing ſeveral pat Scriptures, naming Book, Chapter, Verſe, either whole or part, ſo much as was pertinent. Mr. *John Grimſhaw* examin'd the places and found them true, and that *Richard Dugdale* in his Diſcourſe would uſe many pretty Similitudes.

Joſiph Hargreaves Neighbour to *Nathanial Waddington*, Teſtifies; That coming to the *Surey*, and finding the Boy laid on the Barn floor, he the ſaid *John Hargreaves* lifted *Richard Dugdale* from the Ground more than once, and thinks (ſpeaking to the full) that *Richard Dugdale* did not weigh above a Stone and a half, further that ſix ſtrong Men could not hold him in a Fit, but that he hath drawn them all a great way and been forced from amongſt them, hanging upon him at a Table a Yard high; that he ſaw the Lump upon his Leg about the bigneſs of a Turkey Egg riſe towards his Body, and that he, and others have endeavoured to ſtop it, by girding a Boot garter above it under the Knee, and by graſping that part with their Hands, yet could not prevent its riſing into the Cheſt of his Body, that this to his thinking, crept up his Leg like a Rat, ſometimes in motion, at times would be at a ſtand. *Joſiph Hargreaves* Teſtifies the Firſt and Third of *Nathaniel Waddington*, *Richard Crichly* under his hand Teſtifies, concerning *Richard Dugdale's* ſtrength.

Several

Several Teſtimonials about the ſaid Richard Dugdale's *Caſe do follow.*

WE whoſe Names are Subſcribed, being Miniſters of the Goſpel, having read or heard the Affidavits, and Declarations taken before the Right Honourable *Hugh* Lord *Willoughby*, and *Ralph Eagerton* Eſq; Two of His Majeſties Juſtices of the Peace, for the County Palatine of *Lancaſter*, concerning one *Richard Dugdale* of *Surey*, in the Pariſh of *Whalley*, do verily believe the Truth of the ſame; and that the ſtrange Fits of the ſaid *Dugdale* were by a Diabolical Power.

Given when we met at Blackburn *in* Lancaſhire, *on* Auguſt *the 6th 1695.*

Thomas Crompton
Peter Aſpinwall
John Crompton
John Parr
Samuel Angier
Nicholas Haywood
Samuel Eaton
Nathanial Scholes.

I Do hereby Teſtifie (as many more will, if there be occaſion) from my own obſervation, as an Eye and Ear Witneſs at the Meetings, concerning *Richard Dugdale*; That I do verily believe, he was then under a Diabolical Poſſeſſion or Obſeſſion. I do alſo Teſtifie, that he is now fully deliver'd from that Supernatural Malady, and that the only probable means of his ſaid Deliverance may be alleged, but the Word of God and Prayer with Faſting, which Spiritual means were made uſe of by ſeveral Miniſters with great Faithfulnes and Diligence, for a conſiderable time together: Witneſs my Hand this 10th of *June* 1695.

At Hely *in* Yorkſhire. Robert Whitaker *Medicus.*

July the 10th 1695.

I *Richard Dugdale*, Son of *Thomas Dugdale*, of *Surey* near *Whalley* in *Lancaſhire* Gardiner, do Certifie all to whom this may come; That my former ſtrange Fits were not any Cheat, or Art of Man, that I do know of, but as I do verily believe, were cauſed by the Devil, from whom and from my terrible Fits, my Body was cleared through the Miniſters Faſting and Prayer, at or about *Lady-day* 1695. After which I never had any more ſuch Fits; for the which I never can return ſufficient thanks to the Lord or them: Witneſs my Hand, the Day and Year abovewritten.

In preſence of us,
James Gregſon
Thomas Jolly.

Richard Dugdale.

WE whoſe Names are Subſcribed, were preſent at many of the within mentioned Meetings concerning *Richard Dugdale*, ſo were Eye and Ear-Witneſſes to many of the things within mentioned, and do verily believe the reſt; not doubting, but that the ſaid *Dugdale*'s Affliction, was through Poſſeſſion or Obſeſſion, by Combination, or by ſome ſecret Judgment of God, for which he was delivered, as we are fully perſwaded by the Goſpel means within mentioned.

William Croſs
John Duerden
Lan. Walmiſley
John Bazon
John Bayley
Chriſtopher Duckworth
Leonard Bayley
John Marſh
James Whitaker
William Waddington
George Cockſhoot
Samuel Hey
Charles Riley
James Hindle
Nehemiah Hindle
Richard Jackſon
William Barton
Chriſt. Tattersal
Richard Sudon
Mich. Grimſhaw.

FINIS.